THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

REV. JOHN W. CURTIS, A. M., EDITOR. NEW-YORK, SATURDAY, JUNE 4, 1831. VOL. I.—No. 11.

[From the Episcopal Watchman.]

TO A LITTLE CHILD.

Fair child! Thou fillest mine eyes with tears,
For thou carriest back my mind
To the sinless days, which the flight of years
Has left so far behind;

And I search my shrinking self to know
How the spirit so darkened now
Can be purged of its manhood's guilt and wo,
And be pure, once more, as thou!

Again, thou carriest on my thought
To the vision of things before;
When the last great battle with sin is fought,
And struggle of death is o'er;

For in vain our heaven we dream to see,
And our Saviour undefiled,
Till we learn his lesson of such as thee,
To become like a little child! W. C.

[For the Churchman.]

HE CARETH FOR YOU.

Behold, and look away your low despair!
See the light tenants of the barren air;
To them nor stores nor granaries belong;
Nought but the woodland and the pleasing song.

Yet your kind heavenly Father bends his eye,
On the *least wing* that flits along the sky;
To Him they sing when spring renews the plain,
Nor is their music or their plaint in vain.

Observe the rising lily's snowy grace,
Observe the various vegetable race;
They neither toil nor spin, but careless grow;
Yet see how warm they blush, how bright they glow.

If ceaseless thus the fowls of heaven he feeds;
If o'er the fields such lucid robes he spreads,
Will he not care for *you*, ye faithless! say,
Is *He* unwise, or are ye less than they?

BRIEF REMARKER.

[For the Churchman.]

A DESIRE FOR POPULARITY IN YOUNG MINISTERS.

Ministers of the Gospel are very liable to be too much influenced by a desire for popularity. To this danger young men, who are in a course of preparation for the ministry, or just entering on its duties, are peculiarly exposed. Though higher and purer motives are paramount and ruling, yet so long as the "treasure of the Gospel is in earthen vessels" and its ministers "are men of like passions with others," so long, even with the most devoted and sincere, will there be occasion to mourn the existence and power of other and less Christian motives. The question must therefore often recur to the faithful minister, how shall I have all my motives pure, and all my aims entirely consistent with the will of God. When can I with St. Paul appeal to God and say, "I determine to know nothing among men save Jesus Christ and him crucified." When can I adopt the language in the very spirit of the same apostle, when he says, "what things were gain to me, those I counted loss for Christ—yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may *win* Christ." A desire for the approbation of others is natural, and laudable; but it is all-important for the Gospel minister that *his* desire for popularity should have reference to the approbation of those, whose good opinion is worth having. And whose approbation should the herald of the cross desire? He is "a fellow citizen with the saints, and of the household of God." "He is come to Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant." Before all, these *he* is set forth "a spectacle to the world, and to angels, and to men."

As in a vast amphitheatre, where seats on seats rise high above each other, and a "cloud of witnesses around" display in their countenances their anxiety and interest, the Christian minister enters on the race. His eye is on the goal—an unfading crown awaits him at the successful termination of his course. Whose favor, whose assistance, whose applause, *what popularity* should he desire? What—but the favor of God the ministry and smiles of angels, the approbation of the just made perfect, the admiration and the love of saints on earth, and the testimony of a good conscience as in the sight of God? This *popularity* is often to be found, even in reproaches for Christ's sake, for "if ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you." *This popularity* is not the fickle breath of an inconstant multitude, but gains its subject a good name with all his fellow citizens of the *new Jerusalem*, his *real worth* is known, even his *secret actions* are approved, and his reputation, as his happiness, will be eternal. *This popularity* is sealed in heaven, for the *King* himself has sanctioned it, and all his subjects willingly unite to praise the man whom "the King has delighted to honor." V. K.

THE ESSAYIST.

JOYS OF HEAVEN.

It is not at all unnatural that, when we speak of heaven to men, whose thoughts have been fixed upon the clods beneath their feet, they should immediately begin to think of some place up in the clear blue sky over their heads, above the region of clouds and fogs, and frost and snow; and far beyond the reach of rheumatism and catarrh. Notions like these adhered to the ancient mythological elysium; nay, to the retreats of the deities themselves:

"Apparent Divum numen, sedes que beatæ,
Quas neque concutiunt venti, neque nubila nimbis
Conspergunt, neque nix acri concreta pruinâ
Cana cadens violat, semperque innubilus æther
Integit, et largè diffuso lumine sidet."—*Lucretius.*

And it is probable, that to this day, the same notions are not wholly banished from the visions of many a Christian man.

We, accordingly, find the country pastor taking much laudable pains to satisfy his people, that when they speak or think of "going to heaven," they are not to imagine it to be a matter of course that they will mount to the region of the sun and moon, and the stars. There may, indeed, be a good deal of scriptural imagery, which, lightly and ignorantly considered, might appear to countenance these fancies: and it would be difficult to see how this could well be otherwise. Inspiration itself can only appeal to such conceptions, and such knowledge, as it finds in the human mind. It could convey no notion of celestial magnificence but by arraying and combining the elements within our contemplation into every form of grandeur and brightness.

It may, nevertheless, be of the deepest importance to take care that these images do not find their way into the region of our religious belief. A poor and unlearned man, for instance, may believe that when his spirit is released from the body, it shall have its abode among the visible luminaries of heaven. But then comes the smatterer in astronomy, and tells him, with a sneer of triumph, of the millions of miles which separate the bodies of our own system from each other—and of the vast and immeasurable gulf of space which is fixed between our system and those numberless points of light which we ignorantly speak of as *differing from one another in glory*. And to all this, perhaps, the bewildered rustic listens with a stare of perplexity and dismay; and begins to think that, after all, there can be no such place, either as heaven or hell; till at last, his faith may be in danger of dissipation in the midst of the boundless scene which is suddenly opened to his understanding.

It therefore cannot be superfluous to apprize him that the localities of our future condition are not proposed to us as objects of our faith—that the information conveyed to us by revelation on this subject, is extremely indistinct—that the whole is left in a wise obscurity—that probably our faculties are, at present, incapable of any further notices than those which have been actually conveyed to us—that the *new heavens and new earth* which are promised, may, for any thing we can know, constitute a dwelling not wholly dissimilar from that which is now occupied by mankind, though greatly improved in every thing that can minister to the comfort and happiness of its inhabitants.

It may be, further, judicious to remind him, that we have no sufficient reason for imagining that the next life will be a state of inactive contemplation, or stationary repose. On the contrary, it *may* be a condition of intense and most pleasurable activity. The fulfilment of God's gracious will—the promotion of mutual happiness among the blest—a constant advancement in the knowledge of the works of God—and a perpetual approximation towards the character of Christ; all these are objects fit to call forth the most fervid energies of an immortal spirit, and to make the heaven it inhabits a scene of incessant and delightful exertion.—*British Critic.*

[For the Churchman.]

THERE SHALL BE NO MORE DEATH.

"There is a land of pure delight,
Where saints immortal reign;
Eternal day excludes the night,
And pleasures banish pain."

I was invited, a few days since, to attend the funeral of an aged relative; he had lived to an age which few, very few, are permitted to reach; his head was silvered with the frost of many winters; he had outlived his companions and his friends; his children had been taken from him; and he was, as it were, alone in this bleak and unfeeling world. He had lived for many years retired from the world, and consequently had but few to follow him to his narrow home. After an appropriate address from the clergyman in attendance, in which he pointed out the character and virtues of the deceased; and called upon those present to improve the event, the body was conveyed to its long home. What a lesson does an event of this kind teach! If men will be at any time serious, it is when they are committing to the earth the remains of a fellow-being. We follow our friends and relatives to the silent tomb; we listen to the solemn services performed over their remains; we deposite them in their narrow beds, there to rest in quietness and repose "until summoned to judgment by the voice of the archangel and the trump of God." And how does the scene affect us!—alas, too soon forgotten—we go our way, mixing again in the pursuits and pleasures of the world, forget our own mortality, and live "as if this was our abiding city."

After seeing the body of this aged Christian committed to the earth, I wandered among the surrounding tombs: I had not proceeded far, when my attention was arrested by a neat and plain marble slab; it bore no studied eulogy; it had been erected by parental affection to the memory of a beloved daughter, cut off in early life; she had been the hope of her parents, the pride of her family, the boast of her friends; and the hour which called her pure spirit on high, left them desolate indeed. The slab stated her name and age, and beneath was written the simple words, *There shall be no more death.* How much is contained in these few words! they afford a consolation which this world "can neither give nor take away." There shall be no more death—glorious prospect! animating hope! in another and a better world, where husband and wife, parent and child, brother and sister, relative and friend, shall meet again—where there shall be no more sorrow, no more sickness, no more separation. There shall be no more death—Christian believer, can you be too grateful?—Think of the price it cost your Saviour to procure your ransom; and bowing with adoration and humility at his footstool, "dedicate your soul and body to him and to his service, in a sober, righteous, and godly life." There shall be no more death—Christian mourner, grieve not for those who have gone before you; if faithful, you shall rejoin them. Improve your afflictions, and let them wean you more and more from the world and its pursuits—cling more and more to your Saviour and your God: fly for succor, hope, and consolation, to the rock of your salvation; "it is a rock higher than you;" press forward, and you shall reach it—and reaching it, you shall be safe; around, the waves of this transitory world may roll—its agitated billows may strive to overwhelm you, but they strive in vain; you are seated where they cannot reach, and where no human power can destroy.

"Beyond this vale of tears,
There is a life above;
Unmeasured by the flight of years,
And all that life is love." C.

PRACTICAL.

[For the Churchman.]

"I want a sober mind."—*Hymn* 74. *st.* 2.

How many deficiencies are comprised in that want! How often have we occasion to be reminded of it!

I have been on a journey. I return to my little family, and find them in health and happiness, and feel home doubly dear to me for my short absence. I am elated: I revel in my bliss. Alas! *I want a sober mind*: it would lead me, not only to look *first* to the Giver of these good gifts, and let *thankfulness* calm and sanctify my joy; but to feel abased by blessings so utterly beyond my deserts, and humbled by the recollection of the thousands, holier and richer in all spiritual treasures, whose worldly lot is one of pain, and sorrow, and bereavement, while my 'lines have fallen to me in pleasant places,' and 'my cup runneth over.'

I have been blessed with a sense of the aid and comfort of the Spirit beyond my usual portion. I am lifted up, and seem to tread all sublunary things beneath my feet. Flesh and sense seem to be evils I am no longer heir to, and I hold converse sweet with angels and the just made perfect, in the imaginations of my heart. But—one thing is wanting—*a sober mind*. Were that possessed, I should not forget that 'man in his best estate is altogether vanity;' and should distrust those raptures which in a worm of the dust still clothed in sin, corruption, and mortality *cannot* be wholly justifiable. When most elevated, I should pray, with David, to be 'searched and tried,' that the view of my secret 'ways of wickedness' might serve as a salutary check upon emotions which wear themselves out, and *may* be employed by my soul's enemy to delude it to its ruin.

I have been walking the streets, and the scenes of drunkenness—the words of profanity and blasphemy—the deeds of brutality, that I have witnessed, call forth my 'righteous indignation:' I ask with Jonah, 'Do I not well to be angry?'—It is because *I want a sober mind*, that while 'my spirit is stirred within me,' my emotion partakes more of earthly passion and sinful perturbation, than of the calm, though utter disapprobation of evil which constitutes the anger wherewith 'God is angry with the wicked every day.' Had I that, I should turn my gaze *within*, when the crimes of others attract my observation, and there should find pollution enough to keep me back for ever from casting the stone of censure, and to throw me prostrate before my Judge, with the publican's 'God be merciful to me a sinner,' in lieu of the Pharisaical comparison between myself and other men which was mingling with my indignation.

Let me, then, strive and pray more and more for that spiritual victory which shall 'bring into captivity *every thought* to the obedience of Christ'—that I may 'gird up the loins of my mind, and be sober,' while I cherish 'the hope of the grace to be brought unto me,' 'and to all them that love his appearing,' 'at the revelation of Jesus Christ.' Y.

[For the Churchman.]

PROVISION FOR THE HOUR OF SORROW.

"Woman, behold thy son!"

What wisdom do we see in every step of our adorable Saviour's life. The provision for his mother's comfort was reserved by him to beguile a moment of his season of severest suffering. He might have often charged it upon St. John's affection to "care for his mother when he was gone"—opportunities, no doubt, had often offered—but no, he left it to form at least *one* delightful engagement; one moment of alleviation, to himself from the pangs of crucifixion, and to John and his mother from too intense attention to him, and too painful sympathy in his sufferings. Let us learn from this to provide soothing and delightful engagements for our hours of affliction, and especially for our *last hours*. Foresight and wisdom, with God's blessing, can do much to soften the bitterness, and allay the anguish of bereavement, and even of death. Δ.

[Communicated for the Churchman.]

HUMAN IMPERFECTION.

I came not to call the righteous, but sinners, to repentance. Matt. ix. 13.

All who have any part in the moral and religious improvement of their fellow-men; all indeed who hope to act consistently with moral and religious principle in their intercourse with their fellow-men; will find the most constant need of reference to the truth involved in this declaration of our all-wise Saviour: namely, that we have to do with a race of *sinners*, from whom we must expect little, if any, good, except produced by *causes extraneous to them.* To such a race the Son of God condescended. He expected nothing from them acceptable to him except through the influence of the truth of the Scriptures which were already in the world, of his own personal intercourse, and the workings of his Holy Spirit. He expected nothing good except through the operation of these causes from the generation who were blessed with his personal labors. How little good he expected without these and similar means from subsequent generations, the large, and wise, and perennial provision which he made, of a Church—his Scriptures—his ministry, with whom He has promised to be to the world's end—his adopting and refreshing sacraments—and the Spirit of grace sanctifying them all, and making them all effectual, plainly show.

Let the mother, then, as she thanks God for the offspring which she embraces, remembering the words of Jesus, lay to heart the truth that she embraces *a sinner*, whom it will be her duty, so soon as reason dawns, to *call to repentance*; and let her pray God to inspire her with godly wisdom, and resolution, and perseverance, that she may bring to bear upon his character all the means of holy influence that are within her reach. Let her not, as he begins to *act*, be *disappointed* at the painful proofs of this melancholy truth which he will most certainly exhibit; but make them the occasion, as they occur, of a renewed and affectionate application to his mind of the means of reform and sanctification.

And so in every relation of life, this truth, steadily borne in mind, will save us from the guilt of many a harsh censure, or presumptuous condemnation; from many a pharisaical separation from those whom we are bound to benefit—(from the very character which we find upon them)—by the exhibition of holy example—in acts of condescension, and charity, and patience; and by the communication of holy influence through advice and instruction.

The parent, the friend, the minister of religion, remembering what men are, will not wonder at impiety, at coldness, at perversity, where the means of external influence have been applied with a slack or careless hand. The vain, and speculating, and narrow-viewed refiner upon religion and human nature will be happy in fruits of far less delicacy than he usually seeks for; he will unburthen his jaded conscience of many a nice question as to the influence of *this* system; the effect of *that* custom; or of the imperfection of *that* subdivision of a subdivided plan—upon human holiness and perfection; in discussing which he has wasted the hours which should have been employed in converting into *penitents* the congregations of *sinners* whom his impertinent discussions have seen passing to the tomb—unannealed by the influence of an *unrefined* though *not unrefining* repentance. V. N.

CHURCH PRINCIPLES.

A CONVERSATION BETWEEN A MINISTER OF THE GOSPEL AND ONE OF HIS PARISHIONERS, ON THE SUBJECT OF ORIGINAL SIN.

Parishioner. Not professing to be learned in ecclesiastical history, I must waive the subject presented by your remarks on a former occasion. But, without further discussion of federal headship, and the imputation of the sin of Adam, I wish to know your sense of the other branch of our general subject—the deterioration of human nature. Man was made in the image of God; but I have long held that it was entirely lost by the apostacy.

Minister. And I suppose to be understood, replaced by the image of the devil.

Par. In that language we sometimes express ourselves; and indeed it seems not too strong for the corruption abounding in the world.

Min. We shall agree on the point, that there has been a great deterioration in human nature: to what extent, in the opinion of each of us, ought to appear before the end of our conversation. But as to the entire loss of the image of God, I cannot admit it, in opposition to the reason of the command to Noah, for the punishing of murder with death—"in the image of God made he man;" and to the admonition of St. James, against an abusive tongue—"therewith curse we men, which are made after the similitude of God."

Par. May not these things have been said in reference to the original resemblance, now lost?

Min. Then, in each case, the argument is inconclusive. The knowledge of former perfection, aggravates the odiousness of succeeding moral deformity. Besides, what the apostle says, is not limited to the first man. He uses the plural number and speaks of men. It must, therefore, be intended of them in the aggregate.

Par. But the image, through Divine grace, may be restored.

Min. I must call you back to your ground. If that were agreed to be all that is needed, perhaps we should be found not far apart. But the matter required by you, is a new creation, being often so called without a figure. Yonder picture on my wall, is of an eminent Bishop of a former age, whose character I respect. If some mischievous person, intruding into my study, should destroy every lineament of the face and of the person, substituting an ill-shapen figure, with distorted features, and a countenance expressive of hellish passions, I should not consider any indignity offered to it, as directed against the character of the eminent man of whom its predecessor reminded me: and the matter would not be mended by my being told that a certain painter could expunge the hated substitute, and draw on the canvass another likeness of the former occupant.

It will be to our common purpose, to obtain a correct idea of what is meant by the image of God on man. I consider as one feature of it, the sovereignty of man over the creatures: because, immediately after its being said, "let us make man in our image, after our likeness," there follows, "and let them have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth on the earth." Gen. i. 26. That the contemplated dominion is incomplete at present, we all know; but that it is not utterly lost, we are taught by experience and by observation; and the same is recognized in the 8th Psalm, as follows: "Thou madest him [man] to have dominion over the works of thy hand, and hast put all things in subjection under his feet." (6th v.) The Psalmist is speaking of the human race as existing before his eyes. If this property remains, although not in its early vigor and perfection, the image is not utterly lost.

Par. This property of the subject, if to be so considered, has nothing in it of moral resemblance; and, therefore, I do not feel so much interest, as to induce my forming a determinate opinion concerning it.

Min. Therefore, I mention, in the next place, the possession of an intelligent mind, susceptible of elevation to the contemplation of the Divine nature. On the one hand, the prominence of the attribute of intelligence in God, and its directing of the exercise of all his other attributes; and on the other, its conspicuous place among the endowments of the human character, would attach incongruity to the excluding of it from the idea of the impressed image. Is it your opinion that man has ceased to be intelligent?

Par. Doubtless as well since the fall as before, he is a being of higher order in the scale of intelligence than any other within the sphere of our observation. But, so far as religion is concerned, his mind has become wholly darkened. He is as little able to discern what is holy, just, and good, as to pursue it when known.

Min. Supposing, but not granting your position, you yield the point, that intelligence, with the capability premised, is a property of the Divine image not entirely lost. It is not so, however, that the understanding is wholly blind to the attributes and the will of the Creator. What says Scripture to the point? We read in the first chapter of the Epistle of St. Paul to the Romans, "that which may be known of God is manifest in them, [the Heathen;] for God hath showed it to them: for the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and godhead." The same apostle, in his address on Mars' Hill, in Athens, defines as the object of the Divine administration towards men, "that they should seek the Lord, if haply they might feel after him and find him." Acts xvii. 27. In reference to duty resulting from the knowledge of the will of the great Supreme, there is the saying of a Heathen writer, "I know and approve of the good, and follow the evil:" precisely what is said by St. Paul, in the seventh chapter of the epistle before quoted; "I delight in the law of God after the inward man; but I see another law in my members, warring against the law in my mind, and bringing me into captivity to the law of sin." Rom. vii. 22, 23.

Par. Pardon me, sir; I understand the passage as designed of the indwelling sin of the people of God; from which they are not delivered during this life of frailty.

Min. Is it come to this, after what we hear of the new creation of Christianity, and of its being a resurrection from a state of spiritual death? Correct expressions, but too often so used as to give the idea of the substitution of a being wholly diverse from the former one—contrary to what passes before our eyes. Is it come to this, I say, that the being so regenerated and resuscitated, is in captivity under the law of sin, and constrained to cry out, as the apostle continues to say, "O wretched man that I am, who shall deliver me from the body of this death?" Sir, the history of this passage, is evidence of the unsoundness of the whole theory into which you have been initiated. For near four hundred years after Christ, the place was interpreted as by me in the present instance. On the introduction of your theory into a certain portion of the Church, there was no way of bringing the words to square with it, except by a humiliating expedient, leaving us at a loss for any line of demarcation between saints and sinners.*

Par. Give me leave to suggest, that you have hitherto kept out of view what you will certainly acknowledge to be the principal ingredient in the divine image—the possession of holy affections, the resemblance of the moral attributes of God.

Min. I confess the paramount importance of this department of the subject; but it appears to me, concerning so great a change, that Divine wisdom has not left it to be gathered from documents, not known until four thousand years afterwards; and that we ought to look for it in the beginning of the book of Genesis. I think it is there to be found. That death, on the dissolution of the body, was an effect of the eating of the forbidden tree, none deny. So likewise must have been the precursors of death; a gradual decay of our mortal frame, and liability to disease. That the elements lost their balance, is evident in the induced wants of clothing. What innumerable wants originate in these causes! What subjection also of mind to the cravings of the body! I discover no wickedness in the world, which may not be accounted for by these considerations; with the exception of what are called the unnatural crimes, which will not be thought relative to the inquiry, and further, with the exception of deeds of deliberate cruelty, not impelled to by temptation, which, I suppose, will be agreed by all, to have grown out of the long sway of lawless passions. My meaning shall be illustrated by two instances; of which, one is the abuse of a bodily appetite, and the other, of an endowment of the mind. The cravings of hunger are not sin, but productive of an immense mass of it: and the emotions of anger are not in themselves sin, since we are instructed, "be ye angry and sin not;" it being also exhibited as a property of the Divine nature, directed against sin, as it ought also to be in us. Yet, who can enumerate the abominations to which men are impelled by excessive anger? Love, joy, hope, and their correlatives, hatred, sorrow, and despair, with other affections of either class, are the same in every one of the posterity of Adam, as they were in him, and in every saint and every sinner now living: the difference being dependent on the objects to which the affections are directed, and on the degrees in which their agency is felt.

Par. I am curious to know what place among the affections you will assign to those of religion.

Min. When we speak of religious affections, we mean no other than the affections of our nature, incited by religious sentiment, and directed to its holy ends. That Adam possessed religious knowledge, by revelation from the Creator, is evident on the face of the narrative. Whether it were immediately, or by the ministry of angels, or, as some of the fathers conceived, through the eternal Son, who was to be afterwards manifested in the flesh, is nothing to the present point. That the knowledge was sufficient for the influencing of his affections, we must suppose, from the consideration, that God would make his work perfect. Such outward revelation has been found to be in itself inefficient, under the apostacy. But from the time of the ejection from Paradise, or rather within its bowers, there began to operate another dispensation; every part of which recognizes a new agency, that of the Holy Spirit of God, of which we read nothing in connexion with the primitive state of Adam. I know that there are writers who discourse diffusively concerning the inward grace bestowed on him; and concerning the withdrawing of it, affirmed to be the occasion of his fall: but I find no mention of it in the Scriptures.

Par. Are you correct, sir, in confining your view to the first three chapters of the Book of Genesis? To have an apprehension of the influence of the fall on the whole of human nature, ought you not to comprehend so much of the sacred history, as manifests the corruption of the posterity of Adam, so early and so universal?

Min. It was not so early and universal, as you seem to suppose. Although Cain was a murderer, Abel and Seth were righteous persons; and we know not to how many more of the offspring of the first pair, the commendation may have applied. Even of the posterity of Cain, there may have been some, in contrariety of character to their ancestor; especially, as in what we read of Lamech, the fifth in descent from him, there is indication of a mind which felt the influence of religious principle. As for Seth and his posterity, during a long tract of time, they are supposed to be designated, in the 2d verse of the 6th chapter, under the title of "the sons of God." Had mankind been so intent on crime of every kind as to perpetrate it for its own sake—for this the theory supposes—the corruption would not have been gradual, but have broken out immediately in all its enormity.† I am aware that it grew to such a height, as to require a general deluge for the purging of the earth; and of its being said, "every imagination

* Dr. Macknight, a Calvinistic divine, and a very learned expositor of the Epistles of St. Paul, after an exposition of the text, similar to that here given, asks, "Could the apostle give any plainer description of an unregenerate person than this?"

To show how pertinently the contrary exposition may be applied to the purposes of anti-nomianism, there shall be cited what we read, with censure, in the Christian Observer, [Vol xxiii. p. 714,] of Dr. Hawker, an anti-nomian divine of the present day, who, availing himself of the erroneous interpretation of this text, is quoted, saying, "Paul had no experience of progressive holiness. Twenty-three years after his conversion, he said, 'O wretched man that I am!'"

† A modern illustration of this point may be seen in an interesting account which has been given to the world of Pitcairn's Island; on which the only European inhabitant was John Adams. All the others, of which the oldest was twenty-five years of age, had grown up under the government and instructions of this man; who, from being a common seaman in a ship of war, has become entitled to the name of a patriarch. This little commonwealth was severed from the rest of the world, until accidentally discovered in 1808, by Captain Folger, in the ship Topaz; and six years after, by Sir Thomas Stains, in the ship of war Briton. Who can read of this little population, of their reverence for religion, and of their virtuous lives, and be insensible to the great effect of correct education in counteracting the temptations of life, as they occur in the ordinary state of society? One of the honorable instances given of the manners of these people, is, that there had not been an instance of seduction, or of an attempt at it.

An account of the discovery of this people may be seen in the Christian Observer, vol. 14, p. 850, and the following.

of the thoughts of his [man's] heart, is only evil continually." Gen. vi. 5. Still this is said, not of human nature, but of popular licentiousness, and that the words are not to be taken strictly, appears in the exception of Noah; who is pronounced a just man, and perfect in his generation, and walking with God;" although there is coupled with it the saying, that "all flesh had corrupted his way on the earth." For any thing that appears, there may have been other righteous persons, although Noah only "found grace in the eyes of the Lord;" and it may have suited the views of Divine wisdom, that one family should be a root for the replenishing of the earth.

Par. I begin to fear, that in your zeal to refer to progressive wickedness in act, what so many good men understand of wickedness radically existing in all hearts, you will divert into the same channel, what the Psalmist says in the 14th Psalm: the same being applied by St. Paul in the 3d chapter of the epistle to the Romans, to both Jews and Gentiles—"They are all gone out of the way," &c.

Min. You are not mistaken: for I deny, that either the Psalmist or the Apostle is discoursing of human nature: not the Psalmist, because, notwithstanding his dark colorings of the state of morals, yet, in contrast with the persons described, he recognizes "God's people and the generation of the righteous:" and not the Apostle, who never intended to affirm of all his countrymen, that "the poison of asps was under their lips," that "their mouths were full of cursing and bitterness," and that "their feet were swift to shed blood." But, of this there was enough in the state of morals to prove a broken covenant; and what, therefore, could not be a ground on which to challenge the Divine favor as a matter of debt; since, whatever may have been the obedience of individuals, nothing but national obedience could amount to the terms of the covenant.

Par. I wish to return, sir, to the subject of religious affections. Do you conceive of these as naturally existing in the heart of man?

Min. Not at all. I resolve them entirely into the agency of the Holy Spirit, operating on certain principles of human nature, which are good or bad, according to the objects on which they act, and to their degrees of action. As to those theories which ascribe all vice to the corrupting influence of example, I consider them as disproved by observation of men and manners. According to the view of human nature now taken, our animal propensities, unchecked by Divine grace, would impel to every species of evil, any farther than as they might be restrained by considerations amounting to no more than the dictates of discretion; which might be expected sometimes to decide against the gratification of desire, on account of some inconvenience, or some calamity, apprehended as its unavoidable or probable consequence.

Par. I consent to all this, in the extent in which you intend it: but it does not amount to my ideas of our estate as it is by nature, and as it is described in holy writ, in terms which seem to me not possible to be evaded. For instance, I read in my Bible, which I now draw from my pocket, (Eph. ii. 1.) "and you hath he quickened, who were dead in trespasses and sins." You see, nothing short of death is considered as descriptive of our natural state.

Min. While you hold the Bible in your hands, be so good as to keep your eyes on the next verse, while I shall recite it to you. If my memory serves me, it is—"Wherein, in time past, ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." The apostle alludes to the idolatry and the other heathenish manners, from which the Ephesian converts had been rescued.

Par. Having attended to the second verse at your desire, I beg your patience, while I shall recite the third—"Among whom, we also all had our conversation in times past, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others." There is no necessity of looking to heathenism for masses of corruption; since St. Paul, a Jew, educated in the knowledge and in the worship of the true God, introduces himself as by nature in a lost state, no less than they to whom he wrote.

Min. I well know, that you may find prevalent corruption in all places: yet it is the state of manners, and not natural powers, although natural condition, of which the apostle discourses. But let us endeavor to obtain the sense of the verse last read, by comparing one passage of Scripture with another. Did it ever occur to you to inquire into the meaning of St. Paul, where he says in his Epistle to the Galatians, "we, who are Jews by nature," doubtless meaning, by natural condition, "and not sinners of the Gentiles;" or, in his defence before the Sanhedrim, (Acts xxiii. 1,) "I have lived in all good conscience before God, unto this day;" or, as writing to Timothy, (i. 1. 13,) "I found mercy, because I did it ignorantly, in unbelief." Is this the man, who, on another occasion, acknowledges himself to have been abandoned to all manner of wickedness?

Par. Do you suppose inconsistency then in the great apostle of the Gentiles?

Min. No such matter is in my mind: but I affirm, that to reconcile to these sayings what you read from the third verse of the second chapter of the Epistle to the Ephesians, we must consider him as speaking in the character of the apostle of the Gentiles, and as courteously identifying himself with the Gentile converts.

Par. But did he not, in another place, call himself "the chief of sinners?" 1 Tim. i. 15.

Min. He did; and I have known his misunderstood example followed by many a man, whose view to self-exaltation was visible under the cloak of voluntary humility. Consistently with the language quoted, St. Paul could not have designed to represent himself as having been formerly the most abandoned of the human race. His chiefty must be understood, with an especial reference to the wonderful circumstances of his conversion. Accordingly, the next verse shows, that he contemplated his case, as distinguishing him from all other sinners, in a certain point; it being added—"However, for this cause I obtained mercy, that in me first Jesus Christ should show forth all long-suffering; for a pattern to them which should hereafter believe on him to life everlasting." The word "first," has no reference to the order of time, as the original may show; but means the same as the chiefty spoken of before, in the discriminating circumstances of his conversion.

Par. What do you say of that remarkable position of the same apostle—"The carnal mind is enmity against God?" not merely an enemy, but enmity in the abstract.

Min. A stricter translation would make it, "the mind," or "the will of the flesh is enmity against God." But the flesh is not an intelligent agent, possessing mind or will. Therefore, the words are figurative, and signify a mind under the dominion of fleshly lusts. I admit the truth of this, in its extent; and even the common translation amounts to no more.

Par. We have also, (1 Cor. ii. 14,) "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him. Neither can he know them, because they are spiritually discerned."

Min. No. The natural, that is, the sensual man, which is the more customary meaning of the original, is insensible to spiritual things; whether it be meant of some men so described, or, as I rather think, of the sensual principle in all men.

Par. Can language be stronger of the radical sinfulness of man, than what is said in Jer. xvii. 9, "The heart is deceitful above all things, and desperately wicked: who can know it?"

Min. I have been often astonished at hearing this passage quoted, as if it were intended of a man's knowledge of his own heart, when the knowledge of the heart of his neighbor is so evidently the subject; as appears from the next verse, "I, the Lord, search the heart, I try the reins, even to give to every man according to his ways, and according to the fruit of his doings." Certainly the heart is desperately wicked, except so far as it is under the government of Divine grace. It is also certain, that men are very liable to deceive themselves, as to the motives of their actions; but the latter point ought not to be carried so far, as to dispense with the duty of self-examination; as is often done by the manner of quoting this text.

Par. I know you to be an advocate of the doctrine of justification by faith. Now, we read in the Epistle to the Ephesians, [28,] that it is "the gift of God." Of course, wrought by the Holy Spirit—by his agency on the passive mind. What but a state of spiritual death, or entire insensibility to good, can render the operation necessary?

Min. I shall not deny, that faith is the fruit of divine agency, in like manner as love, joy, and other graces—not irresistibly, but concurrently with the will. I deny, however, that the said truth, much less that what I conceive of as your error, is taught in the passage. In the original, the word "faith" is of the feminine gender, and the word "that" is of the neuter. The meaning is, that salvation, a matter exterior to us, is the gift of God; to be applied no otherwise than by his grace within us.

Par. This calls to my mind what is said in the 10th Article of our Church, of man's "having no power to prepare himself by his natural strength to do good works, to faith and calling on God;" which can only be "by the grace of God preventing us, that we may have a good will, and working with us when we have that good will."

Min. This agrees with the theory laid down by me in the beginning, that we have no such power from nature, and with the explanation just now given of Ephesians, ii. 8.—that the plan of salvation is the gift of God, and that it can be brought into operation by grace only. But you have been unfortunate in calling to your aid the orthodox doctrine of our Church, concerning preventing and co-operating grace; for which there is no room, but on the supposition of a co-efficient will in man. The most sagacious of the writers on the other side are aware of this; and accordingly condemn the use of those terms.*

Par. That is new to me; but I have a text in reserve, which I think you can never bring into agreement. It is the 5th verse of the 51st Psalm, where David says, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Could more forcible language have been employed?

Min. Certainly not, in relation to the matter intended; which are the properties of the moral part of us; and of which it has already been acknowledged, that they constantly lead to sin; except so far as controlled either by worldly prudence or by the grace of God. In the text itself, the sinful propensities are acknowledged to be checked by an opposing principle; for the latter part of the verse may properly be rendered —"hast made me to know wisdom secretly"—or, in the recesses of my mind. Therefore, there are better motions, checking and correcting the wayward propensities of nature. If this be the case, man is not a compound of sinful propensities only.

It appears to me, that in this confession of David, some regard ought to be had to the warm emotions of a mind smarting under a sense of sin, and not professedly defining an important article of faith. The words, taken strictly, describe him as the fruit of illegitimate connexion: which is contrary to fact. What is now pleaded for, is no unreasonable license; which might be proved by various citations from the Psalms. Let one suffice. The same David says in the 38th of the 58th—"The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies." Common sense must show, that it is merely a strong way of branding the early effects of the corrupting influence of bad example.

Par. It occurred to me, when referring to the 10th Article of our Church, that I ought not to lose the opportunity of urging on you the Article on the subject of original sin. It is the 5th.

Min. It defines the subject to consist in man's being "far gone from original righteousness." Is there, in this, a contradiction of what I have delivered?

Par. I am told, that in the Latin Articles it is —"as far as possible gone," &c.

Min. I stated man as utterly destitute of religious affections; and, therefore, can have no objection to the shape in which the subject is presented by the Latin copy. But it is due to truth to inform you, that the English Articles, set forth in the reign of Edward the Sixth, are the test of the sense of the compilers of our system. The rendering of them into Latin, was in the reign of Queen Elizabeth.

Par. Be the departure from rectitude more or less, it is affirmed of every man born into the world, "that he deserves God's wrath and damnation."

Min. I do not find any such position: but I find said of the infection of nature—"*it* deserves God's wrath and damnation."

Par. Can damnation be judged to sin in the abstract?

Min. Certainly not; but you take the word in the sense to which modern usage has restricted it. Anciently, it was synonymous with condemnation—a word which has great latitude of meaning. No more could have been intended, than a statement of the opposition of sin to the holiness of God. In the baptismal services for infants, they are recognized to be in a state pf innocency, as to amenableness to punishment for sin; and in a rubric of the English book, it is affirmed, that if they die before the commission of actual sin, they are undoubtedly saved. These things do not consist with the doctrine, that at their birth they are the subjects of damnation.

Par. What has very much strengthened me in my views of the doctrines of grace, is the offence taken against them by the natural pride of man. To the unrenewed heart, they are always occasion of offence, and a subject of abhorrence.

Min. This I deny, on my personal knowledge; and can appeal to that of very many for the same. It is not uncommon to find men, on whom your doctrine had been bound by instructions received in their families, in their schools, and in their churches, but who grew to manhood either in licentiousness or in indifference to religion, stifly contending for the truth of what they had been taught. The present is a question of fact; and I appeal to experience for the truth of what I affirm.*

Par. Will you not acknowledge that my doctrine has a tendency to humble man in his own eye?

Min. Not more than that of your opponents; provided they acknowledge that salvation is of grace, and not in the least due to any merit which we may arrogate to ourselves. Further, I have witnessed insufferable arrogance in some zealous advocates of your opinion. Let it be confessed with pleasure, that I have known among them men, who were on a level with professors of other principles, in the article of humility. Further than this acknowledgment, I cannot make with truth; and you will consider me as presuming, that where the absence of this grace is conspicuous in a man's intercourses with his neighbors, it cannot abound in his communion with his God.

Par. It is time to take my leave; which will not be without thanks for the pains you have taken, to correct what you deem to be my errors. It will be a duty to you, arising out of the occasion, to take what you have said into my most serious consideration.

Min. I exact no duty of the sort, in reference to myself; but think that you will owe it to the importance of the subject. It is my wish, however, to detain you a few minutes longer, while I shall briefly state to you some consequences, which seem to me to follow naturally from your opinion, and may perhaps have been overlooked by you. I shall not charge you with the adopting of them; but submit to your consideration how far they may imperceptibly operate with many.—*Protestant Episcopalian.*

* For instance, Calvin. This celebrated man [Inst. Lib. 2. cap. 2. sect. 6.] censures what is thus taught, as well in our prayers, as in our 10th Article.

* Long since the composition of this exercise, the writer of it, having looked into Dr. Witherspoon's Treatise on Regeneration, discovered (chap. ii. sect. 4.) sentiments so like to those delivered in the preceding pages, that there is taken pleasure in referring to the work. Doubtless, the learned Doctor had some process, by which, satisfactorily to his own mind, he reconciled his position to the position of his Church, which describes the natural man as averse to all good and inclined to all evil. The present writer cannot imagine any such scheme of reconciliation.

Under the same remarks, and to the same purpose, there may be a reference to what Dr. Dwight has said in the last sermon of his first volume.

THE CHURCHMAN.

SATURDAY, JUNE 4, 1831.

May 30, 1831.

Episcopal Visitation.—The Clergy of the Diocese of New York, and the Wardens and Vestrymen of the vacant parishes of the said Diocese, who have not received special notices of appointments for Episcopal Visitations, are respectfully informed, that circumstances beyond my control have prevented my hitherto determining upon a definite order for visiting their respective parishes; I purpose, however, God willing, leaving the City of New York, on a general visitation, on or about the 9th of July, and devoting to it about two months, during which time I hope to visit the most of the churches in the West and North. This general notice is given, on account of the probable impracticability of giving the canonical notice of one month to each parish in particular. As early special notices, however, as circumstances will admit, will be sent.

Benjamin T. Onderdonk,
Bishop of the Diocese of New York.

☞The Editor of the (Auburn) Gospel Messenger is requested to give the above a few insertions.

The Bishop of North Carolina.—The news of the Election of a Bishop in this diocese, arrived in this city on Friday Evening of last week, but not in time for our paper of the next morning. A number of the Raleigh Register, containing the proceedings of the Clergy at the late Convention, has been forwarded to us since, by some unknown friend, to whom we acknowledge our obligation. We subjoin the report entire, as contained in the Register, presuming that every thing relating to this subject, will be read with avidity at the present moment. We congratulate our sister diocese upon the judicious choice which she has made for the highest and most responsible office in her gift; and we know of no one, who will more deeply feel, and more solemnly weigh and appreciate the high responsibility attached to that office, than the individual upon whom the wisdom of North Carolina has conferred this distinguished honor. At the same time, we feel bound to state our conviction, that there is not, perhaps, a clergyman within the circle of our Church, who would be called upon, at this immediate crisis, to make greater sacrifices of a private character, by the acceptance of this important appointment, than the highly esteemed and deservedly admired Rector of St. Luke's parish, in this city. The following is the account of the late Convention, contained in the Raleigh Register.

Convention of the Episcopal Church.—The fifteenth Annual Convention of the Protestant Episcopal Church in the Diocese of North Carolina, commenced in Christ Church, in this city, on Thursday the 19th inst. The Rev. John Avery, of Edenton, was appointed President, and Edward Lee Winslow, Esq., of Fayetteville, Secretary of the Convention. The number of Clergy present, belonging to the Diocese, was *ten*, and the number of Lay Delegates, *twenty-seven*, representing *twelve* congregations. The deliberations of the Convention continued on Thursday, Friday, Saturday, and a part of Monday.

The most important transaction of the Convention, was the election of a Bishop, which took place on Saturday, and resulted in the almost unanimous choice of the Rev. Levi S. Ives, Rector of St. Luke's Church, in the city of New-York. The requisite testimonials were immediately signed by all the Clergy, and nearly all the Lay Delegates, present.

The following persons were elected members of the Standing Committee, for the ensuing conventional year, viz:—Messrs. Avery, Freeman, Green, and Goodman, of the Clergy, and Messrs. Hogg, Wright, and Walker Anderson, of the Laity.

Divine Service was performed twice a day, during the sitting of the Convention, and on Sunday three times. On all these occasions, the congregations were large and attentive, and it sometimes happened that the church could not contain the crowd assembled. Where the discourses were so excellent, it would be invidious to give partial praise. This, however, we may be permitted to say, believing that those persons who regularly attended the services will bear us out in our opinion, that it rarely occurs that so many Clergymen of eminent talents have been congregated on any similar occasion.

On Sunday morning, the sacrament of the Lord's Supper was administered to *eighty-two* persons, *eleven* of whom were new communicants. The services, at each celebration on Sunday, were peculiarly solemn and impressive, by a succession of interesting baptisms by the Rector of the Church. In the morning, a gentleman near sixty years of age, and extensively known throughout the state, came forward to receive this holy Sacrament. The deep emotions by which he was himself overpowered, were soon communicated to the crowded congregation and many eyes were moistened, and many bosoms heaved, besides those of the recipient. The scene was deeply interesting, and probably no person who witnessed it, retired from the church without deeper impressions of the importance of religion. In the afternoon, *four* children were baptized, and at night, *two* young female adults. All these baptisms were highly impressive; the large number of persons present—the solemnity of the service—the impressive and solemn manner of the Rector of the church—all conspired to give a deep and absorbing interest to these ordinances.

On Sunday night, a Sermon was preached in behalf of the Bible, Prayer Book, Tract, and Missionary Society, of this Diocese, and a collection taken up, amounting to about $60, exclusive of a gold ring.

The next Annual Convention will be held in St. Paul's Church, Edenton, in May, 1832.

We are requested to state, that the Convention passed an unanimous vote of thanks to the citizens of Raleigh, for the kind hospitality which was extended to its members.

Diocese of Georgia—The Late Convention.—We have just received the "Journal of Proceedings of the ninth annual Convention in the Diocese of Georgia;" together with the Convention Sermon, by the Rev. Hugh Smith, Rector of St. Paul's, Augusta. The Convention was held in Christ Church, St. Simon's Island, on Monday, the 18th of April. The following is an extract from the Convention Sermon, the whole of which is replete with sound argument, and spirit-stirring exhortation.

"*My Brethren of the Clergy!* On us it will largely depend, how our Zion is regarded among men, and how far she shall prove a mean of conversion, to 'a world lying in wickedness.' They that are placed of God in 'the Golden Candlesticks,' must be the lights of the sanctuary, even as that sanctuary is the light of the world. The 'Angels' of the Churches, must be the earthly guardians of the Churches. They must themselves hear the voice, and court the influences of the Spirit, that they may say unto their people, 'He that hath an ear to hear, let him hear what the Spirit saith unto the Churches.' A momentous responsibily rests upon us—for to us is intrusted the charge of immortal souls. Who, 'who is sufficient' for it? Let 'our sufficiency be of God,' who hath made us ministers of the New Testament. The continuance of our sacred stewardship is fearfully uncertain; and the account to be rendered of it, oh, how strict and how solemn! Affecting and startling have been our recent warnings. Within a brief space of time, how many of our brethren have fallen before the scythe of death—some in the freshness of early promise, others in the fulness and glory of ripened excellence.—'And our fathers, where are they?' The mild, amiable, pious, and holy Kemp, is at rest from his labors. The venerated Ravenscroft, that man of might, that 'man of God'—he who could grapple with a giant in intellect, and yet condescend to 'a babe in Christ'—he of whom, as of a dauntless reformer of other days, it might well be said, that 'He never feared the face of man,' *he* also hath given his powerful frame to the dust; while his noble spirit, with all its powerful energies, and ardent feelings, hath 'returned to God who gave it;' in the brightness of his presence, and amidst the beamings of his love, to expand and glow with a seraph's freedom and a seraph's fire.

"His equal in firmness, his predecessor in the toilsome, thankless, and almost martyr-work, of restoring the paths of primitive apostolic truth, the all-gifted, and all-honored Hobart—he who was indeed, what his own pencil so beautifully portrayed, 'the Christian Bishop approving himself to God'—he, whose rich and varied eloquence held admiring crowds in breathless silence, as though fearing to lose a word or a tone that breathed forth his feelings and thrilled through their own,—eloquent in life, and still more eloquent in death—the pride and glory of our Zion, whose value to her in life, and whose loss in death, none can speak—the remembrance of whose bright career of official usefulness, to *two of us* at least, is indissolubly connected with the experience of his private worth, his private friendship, his warm-hearted efforts for our good, and with all the thousand nameless, but sweet associated recollections of other days, when he was our guide, our instructer, our friend, our father—He, too, hath fallen!"

The Rev. Hugh Smith was called to the Chair, *pro tem.*, and William T. Williams, Esq., acted as Secretary, *pro tem.* The following is an extract from the report of the Rev. Mr. Smith, as President of the Standing Committee.

"During the past year, official communications have been received from the Dioceses of Maryland and New-York, accompanied by the proper testimonials, announcing the election of the Rev. Wm. Stone to the Episcopate of the former, and of the Rev. Benj. T. Onderdonk, D. D., to that of the latter. The concurrence of the Standing Committee in their desired consecration, was given and forwarded.

(Signed,)
"HUGH SMITH, *President.*

"Edw. F. Campbell, *Sec'ry.*"

The following preamble and resolution was offered by the Rev. Mr. Smith, and unanimously adopted:

"Whereas, 'it has pleased Almighty God, in his wise (but to us, inscrutable) Providence,' to remove from a wide sphere of devoted labor, and of eminent usefulness, the Right Rev. Jno. Henry Hobart, D. D., late Bishop of the P. E. Church, in the Diocese of New-York, very shortly after the lamented removal by death of the Right Rev. John Stark Ravenscroft, late the energetic and able Diocesan of North Carolina: and, whereas, the death of these distinguished Prelates is a severe loss and a deep affliction to the whole Church, throughout the U. States—

"Therefore, be it *resolved*, That this Convention, under the influence of deep feeling, would record its high sense of the rare ability, and invaluable services of these departed servants in Christ—its lively sympathy with the churches, over which they so ably presided,—and its cherished hope and fervent prayer, that the wisdom and unanimity displayed by one of these bereaved Dioceses, in its choice of a successor, may attend upon the counsels of the other also, in the difficult and delicate task of filling its still vacant Episcopate."

It must be highly gratifying to the friends of the Church, throughout all her borders, that the pious wish so kindly expressed in the close of this resolution, has been fully realized at the late Convention of North Carolina.

Confirmations.—On Thursday, the 26th ult. the Right Rev. Bishop Onderdonk administered the holy rite of Confirmation, in St. Matthew's Church, Bedford, to 9 persons; on Friday, the 27th, in St. James' Church, North Salem, to 1; and on Tuesday, the 31st, in St. George's Church, Newburgh, to 35.

☞The following communication was intended for last Saturday, but did not reach the Editor until the present week. The nature of its subject, however, and the sound experimental views which it exhibits, would make it highly acceptable at any time.

[For the Churchman.]

Monday, May 23d, 1831.

Mr. Editor—The regular services of our Churches are not ordinarily of such a character as to be properly made the subject of newspaper criticism or remark; and I am not fond of the practice of those who can suffer no circumstance of an interesting nature to occur within their knowledge, without a notice of it finding its way into the newspapers. But cases do sometimes occur in the regular celebration of the public ordinances of the Church, which may suitably be made the basis of profitable reflections to others, through the medium of the press. Of this character I deem the solemn and impressive service which I witnessed yesterday afternoon, at St. Stephen's Church, in this city. Notice was given in the forenoon, as I understood, that the usual afternoon service would be postponed till the evening, in consequence of the Rector's intention to devote the afternoon to the interesting and important office of admitting into the Christian Church, a number of the children belonging to the Sunday School. It was not *expected*, I presume, that *many*, besides those particularly interested in the solemn service, would attend on this occasion; and therefore the hearts of all must have been gladdened to find that the Church was as fully attended as is usual on other occasions of public worship. Perhaps a few, like myself, might have been present, without having had any previous intimation of the interesting circumstances which were to take place; but undoubtedly by far the greater number of those who attended, did so from the interest they felt in the transaction. And it was, Mr. Editor, a transaction of the highest moment, fraught with the deepest interest to those who were the recipients of the solemn ordinance, and to all the members of the parish: a sight at which angels rejoiced, and on which God himself looked down with approbation.

The children, Mr. Editor, who were thus regenerated, and grafted into the body of Christ's Church, were the fruits of the Sunday School. There were twenty-seven of them. They had been sought out by the labors of the Sunday School Teachers; the subject of their baptism was presented in its proper light to their parents, and many who had long neglected the important duty of dedicating their offspring to God, and procuring for them a title to the promised blessings of the Christian covenant, now saw their error, and seeing, resolved to correct it. The result has been stated. Yesterday was a day long to be remembered by many who were present at St. Stephen's—by the parents, and sponsors—by the children, and also by the teachers and congregation—and not less by him who was the appointed minister to receive these lambs of Christ's fold into covenant with him. *His* heart must have swelled with holy joy at the contemplation of such seals to his ministry as these.

But my object in troubling you with these remarks, Mr. Editor, was, not so much to give an account of these solemn services, as to offer some observations on the importance of fostering the Sunday Schools of our parishes.

On these nurseries depend, under God, the prosperity of our beloved Church, and of all her institutions. They are the nurseries of her communicants, of her wardens and vestry-men, of her clergy. Among the number of our Sunday scholars will be found those who will hereafter minister at the altar, and plead in the senate and at the bar; those who are to make our laws, and those who are to execute them; those who are to lead our armies forth to war—if such a scourge should ever again desolate our land—and fight our battles.

"Some village Hampden, that with dauntless breast,
The little tyrant of his fields withstood;
Some mute inglorious Milton *may be there*—
Some Cromwell, guiltless of his country's blood."

And is it not of importance to our country, as well as our Church, that these future clergymen, and sages, and statesmen, and heroes, should be religiously instructed? that they should "be virtuously brought up to lead a godly and a Christian life"? What patriot—what Christian can think otherwise?

It is too often the case, Mr. Editor, that the children in our Sunday Schools are left solely to the care of their teachers, without any inquiry being made by the members of the congregation, as to their improvement. And in many cases, they are suffered to languish for want of that support and countenance, which it is not only the duty, but the *interest*, of the congregation to extend to them. In some cases, too, Mr. Editor they are suffered to pursue "the noiseless tenor of their way" (*credat Judæus Apella!* I might almost say; so incredible *ought it to be*) *without even the counsel and support of* their clergyman!! This, I am happy to say, is not the case at St. Stephen's. There the Rector not only feels that the Sunday School is a most important part of his parochial charge, but is also

"Anxious mainly that the flock he feeds
Shall feel it, too."

And, so far as human appearances authorize us to decide, his efforts have not been in vain. This congregation *does* take, apparently at least, *a deep* interest in the Sunday School; and on each of several visits which I have made to the School, I have been happy to meet some members of the congregation; and the numerous attendance on the services of yesterday afternoon, were a convincing evidence that the interest is a *general one*; not confined to a few members of the congregation, but pervading all. Would to God that all our congregations were like them in this respect! This is the way to promote the prosperity of our beloved Church, and provide for the permanence of her institutions. Let our clergy impress upon their congregations the importance of their Sunday Schools; let them take a deep interest in them themselves, and strive to interest their congregations in them; and we need not fear that the generation that is to come after us, and fill our places, will not be "a people prepared of the Lord," to do his work. Our congregations will then flourish, and they will contain within themselves the seeds of their future prosperity.

While speaking of the baptism of so large a number of Sunday Scholars, it may not be improper to mention, that similar cases have occurred in other Sunday Schools, both in this and other cities; I recollect not long since, being present at the admission into the Church of nineteen of the scholars of the Sunday School attached to the Protestant Episcopal Public School, in this city, by the Reverend Chaplain of that institution. These children, too, were thus brought into the fold of Christ, by the exertions of Sunday School Teachers. While such fruits flow from their unostentatious labors, who would not be willing to give them all the aid in his power?

In conclusion, Mr. Editor, permit me to thank you for the space you have afforded to articles on the subject of Sunday Schools. I am glad to see so many of our Churches waking up on this subject; and I hope your labors will have

the effect of interesting more of our congregations in their behalf; for on them, under God, we must depend for the future reputation of our Church. But, let me add, though I have spoken of St. Stephen's only, in this communication, that is *not the only* school in this city of which I can bear testimony that it is fostered by the congregation. Would to God that all were so! But, alas! such is not the fact.

Yours, affectionately, J. W. I.

The N. Y. Prot. Episcopal Press, have in press a new work, as will be seen from the advertisement in our present number, from the able pen of the admired Bishop J. B. Sumner, of Chester, England. A more extended notice of it will be given in our next. Some extracts follow.

Mr. Editor—From a volume just received from England, and about to be published in a cheap form by the N. Y. Prot. Episcopal Press, I send some extracts for your paper. The work is by Bishop J. B. Sumner, of Chester, England, (the author of "Apostolical Preaching," the second volume of the Standard Works,) and is entitled "A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of Lectures; intended to assist the practice of domestic instruction and devotion." A. N

"And a certain scribe came and said unto him, Master, I will follow thee whithersoever thou goest; and Jesus said unto him, The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head. And another of his disciples said unto him, Lord, suffer me first to go and bury my father. And Jesus said unto him, Follow me; and let the dead bury their dead." Matt. viii. 19—22.

Two replies are here given, of a very different tenor; and without doubt, were each adapted to the peculiar case which called them forth. In one case, the scribe is admonished to "sit down first and count the cost," before he undertook to *follow Jesus whithersoever he went.* He, we may conclude, was of an ardent and sanguine temperament; and there was danger lest, though he "received the word with joy," he should "have no root in himself," and "when tribulation or persecution arose because of the word, by and by he should be offended." Let him, therefore, consider first, whether he was prepared to "take up his cross and deny himself," and so come after Jesus; whether he would forego all present reward, all hope of ease and comfort, for the sake of future glory.

The disciple, on the contrary, needed excitement rather than caution. He could not be trusted among those whom he would have found at home. Therefore, our Lord says to him, *Let the dead bury their dead:* leave those who are *naturally* dead, and whose state cannot now be changed, to the care of those who are *spiritually* dead, and will not be roused to seek a heavenly kingdom. *Thou* hast a peculiar and important call: "Go thou and preach the kingdom of God." Luke ix. 60.

The lesson, then, which is to be derived from these words, is—that the soul, whether our own, or of others, [another,] is a treasure so precious, that the securing its welfare is, in all its circumstances, the "one thing needful." No one can imagine that our Lord was indifferent to filial duties. We know that from the cross itself he provided for the comfort of his own parent's declining years; saying to "the disciple whom he loved, Behold thy mother! and from that hour, that disciple took her unto his own home." But in the case of this person, his wisdom foresaw, that if he returned to his own family, he might be entangled in an inextricable snare. Therefore, it was one of those instances where even father and mother were to be left, for the sake of the kingdom of heaven:—where he that had found the "one pearl of great price," was to sell all that he had, and buy that pearl.

OUR DANGER AND OUR SECURITY.

Lord *save us—we perish!*

In the circumstances of this short voyage, (during which these words were spoken,) the disciples [of our Lord] might find a sample of their future life. They might perceive that they would be exposed to trials. Their Master uniformly assured them so. His prayer was, not that they might be taken out of the world, but that they might be kept from the evil. He told them that "in the world" they should "have tribulation." But he added, "Be of good cheer, I have overcome the world." And here they learn by experience to whom they may apply, and where they may find assistance in their danger. *Why were they so fearful?* However it might *seem,* he was really wakeful to all their wants, and watching over all their trials: and with him they were safe.

Remember, too, that it is not only in a season of unusual difficulty, that we need this preservation. We must acknowledge in the calm of prosperity, no less than in the severest storms of life, that Christ must *save us, or we perish.* He must save us from being so engrossed with "the cares or pleasures of this world," as to become unfruitful. He must save us from setting our affections on earthly things, when we have many earthly things to allure our affections.

Have you been aware of this? Are you daily sensible of it?—Daily coming to him in prayer, that he may deliver you in all time of your wealth [prosperity,] as well as in all time of your tribulation? Satan will raise up storms or calms within us or around us—this is our *danger:* but Christ will carry us safely through them;—this is the security of all who have made this prayer their own, Lord *save* us; we perish!

☞ We are requested by a clerical friend of this city, to announce to the public, that the Rev. Dr. Wyatt, Rector of St. Paul's, Baltimore, proposes to publish a new edition of his Family Offices, with various additions and improvements. The work is well known to the members of our communion, and has met with decided approbation.

New Works.—Messrs. J. & J. Harper have just published two very attractive volumes—the History of Chivalry, and the Crusades, by G. P. R. James, Esq.; and the Invalid's Oracle, by the celebrated Dr. Kitchener.

The Messrs. Swords have lately issued Robert Nelson's work, on The Practice of True Devotion. They have likewise received a supply of the full length Portrait of Calvanism, by an old-fashioned Churchman.

Richardson, Lord, & Holbrook, of Boston, have published within a short time past, The Young Reader, by John Pierpont; being the first of a series of Reading Books, by the same author.

Also, A Geography for Children, by the Rev. J. L. Blake, A. M., Rector of St. Matthew's, Boston. The same author has likewise published Conversations on Natural Philosophy, and the First Book in Astronomy.

The American Pulpit, No. V. has been received, and contains two Sermons; one by the Rev. Mr. Boyle, and another by the Rev. Mr. Edson.

"The Fourteenth Annual Report of the Board of Managers of the N. Y. Prot. Episcopal Sunday School Society," has been this moment received. It is a valuable document, containing much useful matter. The whole number of scholars reported the present year, is 4208.

☞ We omitted to state last week, that the article on Michigan, from the pen of the Rev. Mr. Cadle, was placed by that gentleman in the possession of a distinguished clergyman of this city, by whom it was politely handed over for the use of the Churchman.

☞ A Sermon was preached on Sunday evening last, in Trinity Church, by the Rev. Francis L. Hawkes, of St. Stephen's, for the benefit of the N. Y. Prot. Episcopal Sunday School Society. We are gratified to learn that the collection taken up, was a very liberal one. A Sermon will be preached by the same gentleman, on Sunday evening next, at St. John's, for the same excellent object.

Anniversary of the Female Missionary Association of St. John's Chapel.—The Third Anniversary of this Association will be held in St. John's Chapel on Tuesday Evening, the 7th of June, at half past 7 o'clock; on which occasion the report for the year will be read, and an address delivered by one of the clergymen of the parish. The Managers, while they acknowledge with gratitude the favorable reception which their applications have met with generally, would embrace this opportunity also, most respectfully and earnestly to solicit the attendance of the members and friends of the Society on that evening. Their presence at the Annual Meetings is always esteemed as a great obligation by the Managers, and affords strength and encouragement to their future operations.

The Treasurer will attend to receive subscriptions for the ensuing year.

Should the weather prove unfavorable, the meeting will be postponed until the first fine evening.

Dr. Macdonald.—We understand that the Governors of the institution at Bloomingdale, the Asylum for the Insane, have sent out Dr. James Macdonald of this city, upon the tour of Europe, for the purpose of visiting and examining the most celebrated institutions of this nature in the old world. The character of this gentleman gives the highest pledge of the most beneficial results from this important measure; and surely there is no benevolent institution, of whatever nature, which is more worthy of every effort and every expense, on the part of the public, in order to secure for it stability, and the utmost perfection of which it is capable. Dr. M. took passage in the packet which sailed for Havre, on Wednesday last, the 1st of June.

It will be recollected that a notice of a new church, to be erected at Jersey City, under the pastoral charge of the Rev. Dr. Barry, together with an appeal in its behalf, appeared in this paper, some weeks since. The amiable qualities and the soundness of principle, which distinguish this gentleman, together with the importance to the Church, of effecting the object in view, present a strong claim upon our citizens for the most liberal support. The ladies attached to the new congregation, have exerted themselves with highly commendable zeal and effect; and we are happy to have it in our power to publish the following notice of a Fair, which they purpose to hold within a few days, and the avails of which are designed for the benefit of the fund for the erection of a church.

Fair at the Thatched House.—The Ladies of St. Matthew's Church, Jersey City, propose holding a Fair, on the 14th inst., for the purpose of disposing of a variety of useful and fancy articles: to commence at the hour of 10 o'clock, A. M.

Convention of Virginia.—A notice of the late Convention in the Diocese of Virginia, will be found under the head of Intelligence.

[For the Churchman.]

LORD, WHAT IS LIFE?

Lord, what is life?—'Tis like a flower
Which buds but to decay;
It blossoms for one sunny hour,
Then fades in death away:
With life our hopes, our joys are fled,
For ever from this earth we've sped.

Lord, what is life?—'Tis like the bow
Which brightens yonder sky:
We love to see its colors glow,
But while we look they die.
Oh! this is life—to-day 'tis here,
To-night, alas! 'twill disappear.

Lord, what is life?—The glow of health,
That's mantling to our brow,
Lasts but a moment, ere by stealth
The conqueror lays us low.
Oh! let us then true life obtain,
And if we die, 'tis heaven to gain!

Lord, what is life?—Oh 'tis the day
Of promised grace to mortals given;
Oh! who can waste this life away
And not secure a home in heaven!
Lord, help us to obtain thy love,
That we may dwell with Thee above! Q.

[For the Churchman.]

To J—— G——.

Let others eulogize thy beauteous form,
Thy graces paint, thy brow with wreaths adorn;
Dwell on the magic of thy radiant eye,
Thy vermil lip, thy cheek of rosy dye;
Let me another, fitter strain pursue,
And while I yield to all thy charms their due,
Tell of that deep, that inward, heav'n-born grace,
Which prompts the blush that beautifies thy face;
Gives to each word, each look, resistless pow'r,
To heighten joy, or sooth in sorrow's hour.
This is the charm of charms, Religion's gift;
The secret charm possessing pow'r to lift
Thy thoughts above the transient things of earth
To Him who gave all beauteous things their birth.
This is the charm which to thine eye imparts
Its lustre deep, its magic sway o'er hearts;
Its pure, benignant, intellectual light
To clear the gloom of error's clouded night;
Reflecting rays from mansions in the skies
Where spirits such as thine may hope to rise! K.

THE TOPAZ—THE EMBLEM OF FAITH.

The Topaz yields a lambent flame,
An odor rich imparts;
And thus true Faith will yield the same,
The light of Christian hearts. K.

DIED.

At Rochester, on Tuesday morning, the 17th inst., Col. Nathaniel Rochester, in the 80th year of his age. If there was not in the name of that interesting and flourishing village a monument to this venerable man, it would be found in the very many hearts of those who have long known his exalted worth and purity of character, in the various walks of Christian duty and public and private life.

St. Luke's Church in that village, now one of the largest, and apparently spiritually-minded congregations of our communion in the country, owes its origin under God, in a great measure, to the exertions and bounty of this Patriarch, and the immediate members of his family; and much of its prosperity may be ascribed to the same source.—(*Auburn*) *Gospel Messenger.*

INTELLIGENCE.

CONFIRMATIONS.

On Sunday, 1st ult., six persons were confirmed by Bishop Chase, in Newark, Licking Co., and a fortnight before, two other persons in the same place.

CLERICAL CHANGES.

The Rev. Smith Pyne has accepted the Rectorship of Trinity Church, Natchez, Mississippi.

The Rev. Jackson Kemper, D. D., has accepted an invitation to the Rectorship of St. Paul's Church, Norwalk, Conn.

SUMMARY.

The Churchman.—This is the title of a *weekly* paper lately commenced in the city of New-York, under the editorship of the Rev. John W. Curtis, A. M., of the Protestant Episcopal Church. Without our pretending to any theological lore, a knowledge of which is happily not necessary for a due appreciation of the general merits of this periodical,—we may be allowed to say, that the division of subjects in it is such as to admit of all the variety compatible with subdued Christian taste; and the manner in which they are discussed and narrated, cannot fail to exert a benign influence on the reader, as well from the prospect which it holds out to him of an augmentation of his store of literary knowledge, as of an increase of his piety. Such headings of particular departments of the "Churchman" as *Offices for the Sick*—the *Antiquary*—*Biographical Sketches*—*Biblical Criticism*—*Travels,* will illustrate our meaning, and bear us out in our favorable opinion of the liberal scope, and good effects of the work.—*Journal of Health.*

The following is an extract from a letter just received from a distinguished and pious layman of the diocese of New-York, who has been from its commencement the untiring patron and frequent correspondent of the Watchman. Although the diminution of his patronage is regretted, yet we sincerely congratulate him and our brethren throughout that State in the establishment of a weekly paper so ably conducted, and so worthy of support as the Churchman.

"In taking my pen to address you on the subject of my subscription to the Watchman, I do it under circumstances different from any which have existed since the publication of your first number. From the interest which, from the commencement of the Watchman, I have uniformly manifested in its success, I should not feel satisfied with myself, were I to permit the present occasion to pass, without offering a word by way of explanation, and to say that in view of the efforts which will be required on the part of Episcopalians to sustain the paper recently commenced in this diocese, I have thought it my duty to patronize the "Churchman" in preference to a paper in another diocese, though devoted to the same objects. This principle, I presume, will not be called in question, especially by *correct Churchmen.*

"The Episcopal Watchman, from the first I have considered one of the best conducted and most useful periodicals in the interest of the Church; and I hardly need express my ardent hope that its circulation may be increased, and its usefulness extended.

"Very respectfully, your ob't. servant,"

Episcopal Watchman.

Sunday School Anniversaries.—The annual celebration of the Sunday Schools attached to the "Protestant Episcopal Sunday and Adult School Society of Philadelphia," was held in St. Paul's church on Saturday last. The lower floor of the church, and a part of the gallery were filled by the scholars and their teachers. The number present was supposed to be upwards of 1500. The evening service was read by the Rev. James May, of Wilkesbarre, and an address delivered by the Rector of the church. The annual meeting of the society was held on Tuesday evening last, in St. James's church.—*Episcopal Recorder.*

Christ Church Education Society, New-York.—We feel much satisfaction in recording the commendable zeal, and recommending the worthy example of the members of Christ Church. The want of preachers in our land, is a subject which may well excite Christians to strenuous efforts in order to increase their number. We rejoice at every accession, and cannot doubt that the Lord of the harvest is stirring up his people to this department of benevolent effort.

The amount of funds anticipated by Christ Church Society for the second year, is $400; which, allowing $100 for the support of a beneficiary, will enable it to educate four candidates for holy orders.

Convention of Virginia—Commenced its annual session on Thursday, the 19th ult., in Christ Church, Norfolk. There were present the venerable Bishop Moore, 30 clerical and 49 lay delegates. The morning service was conducted by the Rev. Mr. Cutler, of Leesburgh, and a sermon preached by the Rev. John Grammar.

The Convention was then organized for the transaction of business, and adjourned at 3, P. M. During the recess, there were several religious services. Both the Episcopal churches were opened, and sermons delivered by Rev. Mr. Cobbs and Rev. W. Jackson.

On Friday morning a large congregation was addressed by Rev. Messrs. Cobb, Mann, Lemmon, Polk, W. Jackson, Cutler, Cole and Ducachet. At 9 o'clock, the Convention assembled and attended to ordinary business. At 11, divine service was held in both churches; sermons by Rev. Mr. Boyden and Rev. Dr. Empie. The Convention again met, and Bishop Moore delivered his Episcopal Address, and a detail of his Episcopal acts. An account of the proceedings of Bishop Meade, who is absent at the West, was read by the Secretary of the Convention. As these addresses will be published, we hope soon to present them to our readers. The parochial reports afforded gratifying evidence of the continued increase of the Church in Virginia, in numbers, in piety, and zeal. In the afternoon and evening there were again religious services, and sermons were preached by Rev. Messrs. Lemmon and Mann.

On Saturday Morning there was divine service, and a crowded congregation was addressed by Rev. Messrs. Grammar, J. D. Jackson, Gunter, Mead, Osgood and Bedell. At 9 o'clock, the Convention met, and disposed of the question of the Bishop's Fund, making it the duty of every clergyman to make an annual collection in his parish for the increase of the Fund, which now amounts to but $5000. At 11, sermons were preached by Rev. Messrs. Cutler and Cobbs, and 36 persons were confirmed by Bishop Moore. In the evening there was a sermon by Rev. J. P. M'Guire, in behalf of the Domestic Missionary Society, and a collection was taken amounting to $220. The Convention adjourned early on Saturday evening. It was thought that there were present from a distance not less than 1000 persons who came for the purpose of witnessing the exercises of the occasion. The next meeting of the Convention is to be held in Alexandria, D. C.

Episcopal Watchman.

Signatures.—Mr. Editor—For reasons sufficiently obvious, it has been, I believe, the general practice of Editors, to refuse to their correspondents the publication of articles having signatures already appropriated by other writers. Contributors to our periodicals, if they understand the rules of literary etiquette and propriety, always endeavor to adopt signatures which will plainly distinguish them from other contributors to the periodical press.

These remarks are occasioned by the appearance, in the seventh number of *The Churchman,* of an article with the title of "new Church near the Seminary," and with the signature of "Latimer." I beg leave to say that the author of that article is *not* the Latimer who has been known, for the last eight or nine years, to the readers of the *Churchman's Magazine,* and of the *Episcopal Watchman,* and who, within twelve months, has frequently had the honor of a place in the columns of the Auburn *Gospel Messenger.* Latimer.

Gospel Messenger.

Acknowledgments.—The Treasurer of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, acknowledges the receipt of the following sums, viz.

Donation from David Minot, Esq., Bridgport, Conn., to constitute Rev. Henry R. Judah, Rector of St. John's Church, a life member,	$ 30 00
Donation from David Minot, Esq., for Green Bay Mission,	45 00
Donation from Mrs. Sarah Hayward, Princess Ann Co., Maryland,	5 00
Donation from Ladies of St. Mark's Church, N. Y., to constitute Rev. John M. Guion a life member of the Green Bay Mission,	30 00
Donation from Missionary Association of Antrim parish, Halifax Co., Va., per Rev. Charles Dresser,	60 00
Second annual contribution from the Female Auxiliary Miss. Association of St. Stephen's Church, Phila. viz. Domestic, $7 00; general purposes, $199 50,	206 50
Donation from Female Missionary Society of All Saints' Parish, Fredericktown, Md., to constitute the Rev. John S. Stone, and the Rev. Thomas Jackson, patrons for G. M.	100 00
Donation of Ladies' Circle of Industry, Bellows' Falls, Vt.	47 00
Donation from Sunday School Missionary Box, Immanuel Church, Bellows' Falls, Vt.	3 00
Donation from Providence Auxiliary Missionary Association, to constitute the Rev. N. B. Crocker, and the Rev. Samuel Fuller, Jr., patron, viz. Greek Miss. $17, African $0 50; Green Bay $1; Domestic $25 60; Foreign $1; General $80 65,	125 75
Donation from a Lady of St. John's Church, Salem, N. J., for Green Bay Miss., per Rev. Dr. Kemper,	25 00
Donation from members of St. Matthew's Church; for Domestic $1; General purposes, $9,	10 00
Second Annual subscription to Greek Press, from Rev. John S. Stone,	5 00
Donation from Missionary Association of St. George's Church, Milford Co., per Rev. Mr. Van Pelt,	5 00
Donation from the Miss. Association of St. Stephen's church, N. Y., through James Swords, Esq., Treasurer of the Green Bay Mission Fund, $50 of which is to constitute the Rev. F. L. Hawks, a patron,	358 00
Donation from Association of St. Luke's Church N. Y., per Henry Ritter, Esq., Treasurer, for Green Bay Mission,	125 00
Collection at St. Paul's Church, Troy, N. Y., for Green Bay Mission,	69 89
Donation from Nathan Warren, Esq., to constitute him a life member, Green Bay Mission,	30 00
Donation from Mrs. C. Finney, to constitute her a life member, per Rev. W. Richmond, for Green Bay Mission,	30 00
Donation from Jacob Shatzel, Esq., to constitute him a life member, per Right Rev. B. T. Onderdonk, Green Bay Mission,	50 00
Annual contribution from Auxiliary Missionary Association of Immanuel Church, Newcastle, Del., per H. J. Torrey, Esq., Treas.	23 00
Subscription from Mrs. Hannah Willoughby, Berkshire, Va.,	1 00
Subscription from Miss L. Smith, Philadelphia,	3 00
Collection in St. Paul's Church, Philadelphia,	100 00
Annual Subscription from Miss Aertson, Philad.	3 00
Donation from Miss Ann Hunter, for Green Bay, $5; from a friend to Missions, $1 50; per Rev. S. C. Brinkle, Delaware Co., Pa.,	6 50
Donation from Female Missionary Society of Christ Church, New-Brunswick, per Rev. Dr. Kemper,	50 00
Donation from Missionary Association of St. John's Church, Carlisle, Pa., per Samuel A. M'Coskry,	30 00
Annual subscription from Mr. Hunter, Delaware County, Pa.,	5 00
Collection in St. David's Church, Newtown, Delaware County, Pa.,	9 00
Donation from Elizabeth Mason Turner, New-York, to constitute her a life member, for Green Bay Mission, per Rev. Dr. Kemper,	30 00
Donation from Missionary Association of St. Luke's Church, N. Y., per Henry Ritter, Esq., Treasurer, for Green Bay Mission.	20 00
	$1640 64

Jacob Lex, *Treasurer,* No. 283 Market-st.

May 18, 1831. *Episcopal Recorder.*

New Congregation.—The diligent and laborious missionary, the Rev. W. W. Bostwick, informs us that he assisted in organizing a new congregation on the 13th instant, at Danville, Livingston county, N. Y., by the name of St. Peter's Church.—*Gospel Messenger.*

Communication.—The corner stone of a new Gothic Church, by the title of St. James, was laid in Newtown, Conn., with appropriate services, and an address by the Rev. Daniel Burhans, Rector, on the 20th ult. and raised without accident or misfortune, on the 10th inst.

The favorable auspices with which this Church is commenced is cheering to the heart of every friend of our Zion. It stands about five miles east of Trinity Church, in the district called Zoar. The Parish was incorporated by the State Convention last June; has now more than fifty families, and about as many communicants, a great proportion of whom, with many more inhabitants in that section of the town, have hitherto been deprived of a regular attendance on the service of the Church, living from 4 to 7 miles from the old church; which now consists of more than 150 families.—*Episcopal Watchman.*

The Rev. Edward Rutledge, Professor of Moral Philosophy in the Pennsylvania University, has been elected President of the Transylvania University, Lexington, Kentucky, at a meeting of the Board of Trustees, held on the 2d instant.

University of Maryland.—At the commencement on the 28th ult. held in the University in Maryland, the degree of *Doctor of Medicine* was conferred on 65 gentlemen, of whom sixteen were from Virginia.

University of North Carolina.—A meeting of the Trustees of this Institution was held in this city, on Thursday last, to decide upon the acceptance of the loan from the State on the conditions proposed by an Act of the last Legislature. It will be recollected that that Act declares, that before any part of the loan thereby authorized, be advanced, "the Trustees shall signify in writing, under their corporate seal, their assent that the Legislature may, at any subsequent session, modify or alter the charter of said Institution, so as to assume to the State the management of said Institution, and the possession and disposition of all its property, real and personal." We believe it will afford general satisfaction, throughout the state, to learn that the trustees declined *unanimously* the acceptance of the loan on the conditions specified. It is the opinion of the Board, that they have neither the legal nor the moral power to accept the loan on the terms proposed, whereby they would divest themselves of property given and bequeathed by various patriotic individuals upon *special trust,* and divert the donations contrary to the will of the donors. The specific lien created by the Act, upon all the estates, real and personal, of the corporation, might also embarrass future sales of Western lands. The trustees came to a determination to *borrow* a sum sufficient to defray the expenses of the Institution, until they can receive funds from the West.

We regret to learn that Mr. Hentz, Professor of Modern Languages, in the University, has resigned his situation. No order was taken for filling the vacancy.—*Raleigh Reg.*

General Assembly of Presbyterians.—The Philadelphia Christian Index in speaking of the annual meeting of this body, which commenced on Thursday, the 19th ult., when the well-known Mr. Beman, of Troy, was chosen Moderator, mentions a case of serious difference existing in the Presbyterian denomination, which will be under consideration at the present meeting. It is the case of the Rev. Albert Barnes and the Philadelphia Presbytery, between whom there is a dispute on several doctrinal points, such as those of Original Sin, Human Ability, and others deemed equally fundamental. "It is generally thought" says the Christian Index, "that Mr. Barnes will be relieved by the decision of the Assembly. The division of sentiment is very decided, if not obstinate, on the very points at issue betwixt Mr. Barnes and the Philadelphia Presbytery. It is obvious that a compromise must take place, or a division of that body will ensue."—*Post.*

Early ingenuity.—A lad of Hartford, Conn., named Lucien Hanks, aged 17, has constructed a high pressure steam engine, which, with the furnace, occupies but two feet in length. The construction is said to be beautiful.

NOTICE.

On Sunday evening next, the 5th instant, in St. John's Chapel, a Sermon will be preached by the Rev. F. L. Hawks, and a collection made for the benefit of the New-York Protestant Episcopal Sunday School Society. Divine Service to commence at 7 o'clock.

June 3.

GREEN BAY MISSION.

At a late meeting of the Vestry of St. Thomas' Church, it was, on motion, resolved, that an Annual Collection be made in the church for the benefit of the Green Bay Mission. Extract from the minutes.

Robert Gracie, *Secretary.*

In conformity to the above resolution, a sermon will be preached and a collection made *to-morrow morning.*

June 4.

ACKNOWLEDGMENTS.

New-York, May 24, 1831.

The subscriber as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of the following item, viz:—

From the Rev. Robert W. Goldsborough, his annual subscription to the funds of this Society, $3 00

Floyd Smith,
No. 12 Maiden Lane.

New-York, June 1, 1831.

The subscriber acknowledges the receipt of the following sums to the credit of the Disposable Fund of the N. Y. Protestant Episcopal Missionary Society, viz:

Received of the Auxiliary Female Missionary Society of St. John's Chapel, N. Y.,	$30 00
Received from the Sewing Society attached to the same,	56 00
	$86 00

Benjamin M. Brown, Treasurer.

Letters received at the N. Y. P. E. Press, from May 25 to June 1.

Rev. W. H. De Lancey, D. D.—E. Platt, $25—J. Bailey—Rev. B. Dorr—Rev. A. H. Crosby—D. J. Canfield—L. H. Young, 2—A. T. Douglass—Daniel E. Brown—Cyrus Curtiss—W. Stavely—W. H. Scovill—Rev. S. Jewett—Mrs. Wealthy Evans—S. Babcock, 2—Edmund Sanxay—S. A. Crane—John Thompson—Rev. John Morgan—T. B. Grundy—Tracy S. Knapp—Rev. U. M. Wheeler—Justus Ingersoll—Stimpson & Clapp—Samuel Colman, 2—E. Platt.

List of Books sent from the N. Y. P. E. Press since last notice—and up to June 1.

Sidney Babcock, New-Haven, 1 parcel, per Steamboat United States—Mr. Hunt of Middletown, Conn., 1 parcel, left at United States Hotel—Miss Van Wagenen, Oxford, Chenango Co., N. Y., 1 parcel, left at Hubert Van Wagenen, Pearl-st.—Wm. C. Lord, Wilmington, N. C., 1 parcel, and C. P. Mallet, Fayetteville, N. C., 1 parcel, both left at 105 South-street—S. Babcock & Co., Charleston, S. C., 1 box, per packet ship La Fayette, Seymour—Mr. Turner, care of Coale & Co., Washington, D. C., 1 box and bundle, per schooner Erie, Bartram—Rev. Wm. Steele, Mecklenburgh Co., Va., care of Rev. Andrew Syme, Petersburgh, Va., 1 box, per schooner Swan, Woglom—George Rowland, Norfolk, Va., 1 parcel, per schooner Empire—Stimpson & Clapp, 72 Washington-street, Boston, 1 parcel, per Steamboat Benjamin Franklin—Clark & Hosford, Troy, N. Y., 1 paper parcel, per Towboat Troy—R. T. Thom, Fredericksburgh, Va., 1 paper parcel, left at Wood & Trimble's, Maiden Lane—L. H. Young, New-Haven, 1 paper parcel, left at Bunce's, foot of Maiden Lane—G. W. Clarke, New-Orleans, La., 1 box, per ship De Witt Clinton—Rev. John Morgan, Woodville, Miss., care of Mr. Hall, merchant, Fort Adams, Miss., to G. W. Clarke, New-Orleans, 1 parcel, per ship De Witt Clinton—C. C. Lathrop, Rochester, N. Y., 1 box—L. J. Bisbee, Ogdensburgh, 1 box and 1 bundle, all per canal boat Wm. Henry, of Havana—Wm. Stavely, Philadelphia, Pa., 1 box, per U. T. Line—J. F. Shores, Portsmouth, N. H., 1 box and 1 bundle, per sloop Elizabeth, Nickerson.

PUBLICATIONS OF THE PRESS.—AGENTS.

We have received a letter, written within a few days, from a valued correspondent, in a part of the country not very far distant, convincing us most effectually, if proof had been needed, of the necessity of some general institution, and general medium of communication among Churchmen in the United States, whose object shall be to facilitate the acquisition of Church books, and the diffusion of Church information. The writer of the letter to which we allude wishes to know how and where certain Standard, Episcopal devotional and other works which are advertised in the Churchman, may be procured. For his information and that of others in similar circumstances we beg leave to state that most of the books advertised in our lists, may at all times be had from such of the Agents named in the list published in the Churchman, as are *not* designated by an asterisk [*]. Agents will, of course, order from us any such works in our lists, not already forwarded to them, as may be inquired for at their respective depositories. The convenience, however, of *some* of the patrons of the Press may be promoted by ordering such works as they may wish, *directly* from the Depository at New-York. All such orders from responsible individuals, will be attended to there with all practicable despatch.

J. V. VAN INGEN,
Agent N. Y. P. E. Press.

New-York, May 25, 1831.

NEW PUBLICATION—*a Practical Exposition* of the Gospels of St. Matthew and St. Mark, in the form of Brief Lectures, intended as a help to family devotion and instruction;—by Bishop J. B. Sumner, of Chester, England—author of "Apostolical Preaching Considered" has just been put to press by the N. Y. P. E. Press. The work will consist of about 400 pages, 12mo.; and correspond, entirely, as to style of execution, with the Standard Works, though not connected with the series.

Bibles, Testaments, Prayer Books, Tracts, and Sunday School Books, with a variety of devotional Works, constantly for sale at the Press Buildings, 46 Lumber-street.

A Journal of a Residence during several months in London; including excursions through various parts of England; and a short tour in France and Scotland; in the years 1823 and 1824—by Nathaniel S. Wheaton, A. M., Rector of Christ Church, Hartford.

Life of Bishop Heber—in two volumes 8vo.—Works of Bishop Ravenscroft, two volumes, 8vo.

June 3.

COLLEGIATE SCHOOL,

No. 76 VARICK-STREET, CORNER OF CANAL.

REV. JOHN W. CURTIS, A. M., *Principal.*

Young gentlemen will be prepared, in this Institution, either for admission into college, or for the pursuits of active life. The course of Collegiate Instruction will be that established by the Faculty of Columbia College.

Terms.

For Classical Scholars, with full collegiate course, per quarter, - - - - - - - $10 00
English Scholars, per quarter, - - - - 6 00

Instruction will be provided in the modern languages.

The school is under the care and supervision of the following

Board of Trustees:

Rt. Rev. Benjamin T. Onderdonk, D.D., *President;*
Robert Troup, *Vice-President;*

Rev. William Berrian, D. D.,	Henry Rogers,
Rev. J. M. Wainwright, D. D.,	Duncan P. Campbell,
Rev. James Milnor, D. D.,	John Stearns, M. D.,
Rev. Thomas Lyell, D. D.,	Thomas L. Ogden,
Rev. William Creighton, D. D.,	William Johnson
Rev. John F. Schroeder,	Murray Hoffman,
Rev. George Upfold, M. D.,	Hubert Van Wagenen,
Rev. John M'Vickar, D. D.,	David Hadden,
Rev. Levi S. Ives,	Henry Laight,
Rev. Wm. R. Whittingham.	

Franklin Institute.

CLASSICAL AND COMMERCIAL BOARDING-SCHOOL,

NEW-ROCHELLE.

JUDAH A. LEE, A.M., & WILLIAM GOODRICKE, *Principals*

Vacancies in this Institution can be filled by early application. Terms as moderate as at any school of the kind in the United States.

Particulars can be ascertained by application to W. W. Holmes, No. 60 William-Street, or to Charles A. Lee, M.D., 119 Bedford-Street, Greenwich Village.

May, 1831.—tf.

MISCELLANY.

[From the Episcopal Recorder.]

INCREASE OF THE CLERGY.

Mr. Editor—I observe that your correspondent K——y, in whom I recognize a valued friend, and a zealous Churchman, has in one of your late papers called in question an estimate which I had occasion to make some months since, in relation to the *increase of our Clergy*. In a discourse to which he alludes, and which was delivered before the Connecticut Church Scholarship Society, in August last, I stated, as the result of a "careful and deliberate examination," that the average number of persons ordained in our Church annually, did not exceed *twenty-four*. This number your correspondent considers altogether too small, and infers from certain data which he mentions, that the actual number is not less than *forty* in a year. The disparity in these estimates is evidently great; and as the subject is one of unquestionable interest and importance, I shall make no apology for offering a few remarks in reply to K——y, and in relation to the subject generally.

Your correspondent remarks, that he cannot entertain a doubt that my statement was taken, perhaps without reflection, from a short article which appeared in the Episcopal Watchman, some time last summer. Now had my friend himself, Mr. Editor, taken time for "reflection," he would have seen that the article in the Watchman was not published till *after* the delivery of the discourse, and could not, therefore, have been its authority; and he would have found, further, that in a note which is appended to the discourse, and which was written after the appearance of that article, it is expressly stated, that while the two estimates gave the same result, the data on which they were founded, were different. The writer in the Watchman, rested his conclusion on the number of candidates—mine were built, as I stated, on the ordinations reported in the journals of the General Convention. The truth, with respect to the two estimates, is, that they were made about the same time by two individuals, having no concert or intercourse, and were obtained from quite different views of the subject; and it did appear to me, that under such circumstances, their coincidence in the same result was very strong presumptive proof of their accuracy.

But passing this topic, I proceed to inquire what are the proper materials for estimates of this nature? Your correspondent answers—the lists of clergy in Swords' Almanac, those appended to the journals of the General Convention, and the Quarterly Journal of the American Education Society. Now with respect to the first and last of these, it is sufficient to remark, that Swords' list does not profess to be perfectly accurate, and that the Quarterly Journal has been in existence but about three years. The only *authentic* sources of information, it seems to me, are the lists of the clergy appended to the journals of the General Convention, more especially the ordinations reported to each Convention, by the *Committee on the State of the Church*. These were the documents to which I referred, in making the estimate contained in my discourse. I collected the journals of the last four General Conventions, which embrace a view of the state of the Church, and of the number of ordinations for twelve years, extending from 1817 to 1829. I found that during this period, the average number of ordinations annually, as near as it could be ascertained, was a little short of *twenty-four*. On recurring, however, to the memoranda which I made at that time, I find that I accidentally omitted in my calculation, the ordinations which took place in the recess of the Convention, from 1823 to 1826; and this omission I particularly regret, as the number was considerably greater than I should have expected. It was thirty-five, and by embracing this number, the average will be increased from *twenty-four* to nearly *twenty-eight*, which is to be received, therefore, I think, as a pretty close approximation to truth.

Your correspondent, by comparing the number of the clergy in 1823, as given in the journals of the General Convention, with that given in Swords' Almanac for 1831, infers that the ordinations must have been at least thirty-five in a year. But in making this estimate, he has committed two errors. In the *first* place, the number of clergy as laid down in the Almanac for this year, is not, as he states, five hundred and forty-six, but five hundred and thirty-four; and in the *second* place, the allowance which he makes for deaths, of *twelve* annually, is evidently too large, since this would give an average of one death a year to every thirty-eight—a proportion much greater than can obtain among men of the age and habits of our clergy. I had supposed that *seven* in a year for deaths, would be an ample allowance; and if your correspondent will compare the number of ordinations during any recess of the General Convention, with the increase of the clergy for the same time as it may be gathered from the list in the journals, he will find that such is really the case. This seven, then, being allowed for deaths, we have fifty-six for eight years, to be added to one hundred and seventy-one, the actual increase, giving us an aggregate of two hundred and twenty-seven ordinations in eight years, or about twenty-eight in one year; which, it will be observed, is the very result I have just obtained.

It would appear, then, that whether we reason in the manner adopted by the writer in the Watchman, by your correspondent K——y, or by myself, the result will be nearly the same. There are some other facts connected with this subject, of a very serious and important character, which I shall beg leave to communicate in some future number.

I am, Dear Sir, most truly
And respectfully yours,
A. Potter.

Boston, May 6th, 1831.

[From the Auburn Gospel Messenger.]

HASTY ADMISSION TO THE HOLY COMMUNION.

The following remark is from *The Presbyterian*, a paper published in Philadelphia. If the writer could spend a few months in "the west," we are persuaded he would be more than ever convinced, that most mischievous consequences are to be apprehended from the practice to which he alludes. We are well informed, and the cases are too numerous to admit of doubt, that persons are often admitted to communion, who have given but a *few hours'* evidence of either *knowing* or *feeling* any thing connected with Christianity; and this, too, under circumstances of very great excitement. We speak advisedly when we say, persons have been admitted to baptism, and announced as candidates for communion, who, within ten days previously, were publicly known among the most profligate, and seen beastly drunk within that time. Cases have occurred, where persons, and especially young children, have been admitted to communion on Sunday, who were not considered, to use a common expression, "brought out" even the day before. It is, we are assured, no uncommon thing to admit children to communion at ten or twelve years of age, after a few days of strong religious feeling. What can have produced this great change in the practice of some denominations? The honest answer, in our estimation, is this. There is a great anxiety to make the present great and widely spread excitement minister to a sort of rivalship in the numbering of converts. Candid and honest men of discernment, in all denominations, must see and feel that this is truth; and the day cannot be very far distant, when the true Christian will mourn over it as a sore evil to the cause of his Divine Master.

"I wish the writer on revivals of religion, or some one well qualified, would take up the subject of *hasty and careless admission to the Communion of the Church*. If I am not mistaken, this *one thing* is doing more in the West towards injuring the Church, and bringing revivals into discredit, than any other."

ON THE UNION OF CLASSICAL AND SACRED STUDIES.

[Extract of a Letter of Professor Stuart.]

"Since the publication of Bishop Lowth's immortal work on Hebrew Poetry, discerning readers are ashamed to deny that all the essential qualities of true taste and good style exist in the scriptural writings. Every day this is becoming more and more manifest, by the illustrations which the subject is receiving, from men of the highest talents and most cultivated minds.

"What wonder, now, if sober and enlightened Christian men, who have awakened from the dream of Cardinal Bembo, and of the ten thousand schools and colleges that have so long drunk in of his spirit, should throw their manacles away with violence, or smite the despots with them, who have so long riveted them on? It is no wonder at all. When a Christian parent reflects, that his children, in order to their being educated at our seminaries, must wade through the polluted sink of Heathen mythology—must be drilled day and night, so as deeply to impress a full knowledge of it on their minds—must be so familiar with it as to make it a constant theme of meditation and delight; while, at the same time, the Word of everlasting truth, the only sure guide to eternal life, the inestimable treasures of the Divine riches, lie neglected upon the shelf, and are entirely or almost entirely, overlooked in the arrangements for education;—I say, when a *Christian* parent reflects on all this, I do not, cannot wonder, that he rises up against it, and expresses his honest indignation. I commend him for it. I hope such expressions will be heard from one end of our land to the other, until preference of Heathen writers to inspired ones, shall cease; and until the Bible obtains the place which all Christians are sacredly bound to give it, in the education of their children.

"I cannot help feeling that the guardians of youth in our county will have a fearful account to render, if they overlook this great subject. Matters like these, are not to be decided by the custom and discipline of the schools, which are yet replete with many an usage that has come down from the age of Cardinal Bembo, and those who thought with him.

"*Sed—audi alteram partem.* There is, as we have seen, another side to this question. More than five centuries' experience has shown what the neglect and contempt of classics can and will do. It is in vain to reply against this, and say, The times occasioned the evils you complain. No, it was not so. It was neglect of literature which made the times. Nothing can be more certain than this; for as soon as literature revived, the times changed immediately. I am sorry to observe that some well meaning and able writers of our country, wholly overlook these *facts*, which lie on the very face of religious and literary history, and treat the whole matter as though it were *new*, and now first to become a matter of experiment. But this is far from being correct. The experiment has been fully made—made for more than five hundred years. Is not this long enough to settle the matter? And what was the result? Why—*the dark ages*. Yes, the *dark ages*, rightly so named; ages when men high in Church and State 'darkened counsel by words without knowledge;' ages when men became the mere tools of designing knaves and hypocrites; when kings turned pale, and kingdoms trembled at the frown of a bigot and a debauchee on the papal throne; ages when the Bible being no longer understood, and of course no longer cared for, was taken away from the mass of the people, and was partially studied only by a few ecclesiastics; ages when men, not knowing any better, could be made by the assurance of designing priests, implicit believers in all the idle and abominable superstitions, which have debased the human mind below what even some forms of Heathenism have done; ages when God's Word was not to be given to the people, lest they should know it, and detect the gross imposture which held their bodies and souls in more than Egyptian bondage: these were the *dark ages;* dark indeed, blacker than Erebus, gloomy as the night that brooded over Pharaoh and his unbelieving court. God in mercy grant that they may never, never return!

"But what has all this to do with *classic* study? Much, very much indeed. The Bible is a revelation by *language*. To know what it teaches, *language* must be studied and understood. The most important part of the Scriptures is in the *Greek* language. Greek, then, must be understood, in order to read it. But how is this to be accomplished? To read the New Testament only, can never give one such a knowledge of Greek, as to enable him to understand and interpret it with any good degree of reasonable confidence. The laws of Greek grammar, and of Greek philology in general, must be made to bear upon the New Testament. When God speaks to men, it is in language such as men employ. It is subject, therefore, to the like rules and methods of interpretation. If this be not so, then a new revelation must be made, in order to guide the interpreter. If it be so, then the more extensive one's knowledge of Greek is, the better can he interpret the New Testament. There are hundreds of words and phrases in it, which can be fully and satisfactorily illustrated only from the Greek classics. With all the *Hebraisms* which it contains, it also contains a great deal of classic Greek, i. e. Greek, which, in its idiom, fully accords with that of the Greek classic writers.

"Unless miracles are to be wrought anew, then, how can any one say, that the Greek classics need not be studied in order to interpret the New Testament? It is in vain to say this. There never was a good interpreter—there never can be, without such a knowledge. The nature of the case carries along with it a full demonstration of this. All right interpretation must be founded in the idiom, the *usus loquendi* of language. How can a man acquire this by studying only the Greek Testament, or even the Greek Testament and the Septuagint? It cannot be done. Those who know nothing by experience may maintain that it can be; but those who speak from experience, must certainly know better.

"Nor must we say, that we may concede the point as to *classical study* for *clergymen;* but the *laity* need not be called to this work, as it is unnecessary for them.

"Are the laity, then, to be shut out from a correct knowledge and study of the Scriptures? Go preach this doctrine in the *eternal city*, the mother of abominations; but not in this free and *Protestant* country. Much as I respect and love my brethren in the ministry, I do not wish the keys of the kingdom of heaven to be intrusted solely to their hands. This has once been tried—and the shadow of death spread over the nations. The sun of righteousness set, and polar midnight succeeded. No; I would fain have ten thousand times ten thousand laymen in our land, who are studying the Scriptures with all their might, and in the best manner, and who keep a watchful eye on all the authorized interpreters of the same.

"'But surely we need not study *Greek* and *Latin*, in order to understand the Hebrew Scriptures.'

"Indeed? And is no light to be reflected from the New Testament upon the Old? Have Christ and his apostles contributed nothing to explain to us the Old Testament? And if they have, how are we to understand what they have contributed? We must study Greek au[illegible]

"Has the Septuagint translation—[illegible] Aquila, and Symmachus, and Theodotian—have Origen, and Eusebius, and Chrysostom, and Theophylact, and Theodoret, and other Greek Fathers, contributed nothing toward the understanding of the Scriptures, both of the Old and New Testament? How, then, are we to acquire a knowledge of what they have contributed? The answer is, by a knowledge of Greek.

"And the *Latin* Fathers, too—have Tertullian, and Lactantius, and Cyprian, and Jerome, and Rufin, and Ambrose, and many others, done nothing to help the student to a knowledge of his Bible? Have the great mass of grammarians, lexicographers, and writers of modern times, whose works are in Latin, done nothing to illustrate the Bible? If you say *no*, then you show yourself to be too ignorant to deserve regard; if you say *yes*, then Latin is to be studied.

"In short, it comes simply to this, that the enlightened philological study of the Bible is to be given up, or the Latin and Greek classics must be studied. The multitudes of admirable philological books that have been published to explain these, are some of the best exhibitions of the powers of the human mind in regard to the business of interpretation. The student who intends forming himself after the best models, cannot be ignorant of such helps. It is utterly out of question. And as to expecting them in *translations* into English, that is equally out of question.

"Instead, then, of joining in the cry against the study of the classics, I would raise my feeble voice to the highest pitch of which it is capable, in protesting against expunging them from our list of studies. I would gladly see our schools all of a much higher philological cast than they yet are. But I would not have them study the amatory poetry of Anacreon and Tibullus, nor the smut of Horace and Juvenal, nor the atheism of Lucian. I would have expurgated editions—a *Cursus Classicus* of study, something like what Jacobs has made for the schools of Germany. I would have some portions of the Latin and Greek Fathers studied, as well as the Heathen writers. Have Christians any need of blushing at the study of Minutius Felix, Lactantius, Cyprian, and Augustine, in Latin; or of Chrysostom, Basil, Gregory Nazianzen, and others, in Greek? No—I can only express my astonishment, that young men are educated in Christian colleges, without even being taught to know that such men as these ever existed, much less that they are worthy of perusal. When I think on this, I can easily explain the honest indignation of some, who are exclaiming against the classics.

"I would fain see, too, even at this late hour in the day, the Bible claiming some humble place, if no more, among the books of education. *Christian education*, without the study of the Bible! a monstrosity in the religious world; a stumbling block to unbelievers. I am willing that this part of the subject should be held up, and dwelt upon, until Christian seminaries will act like Christians. I do sincerely hope, that the force of public opinion will ere long control this thing beyond all power of resistance. As a mere relic of antiquity, if nothing more, the Bible surely deserves study above all other books. But when we call to mind that it is *the word of life*, the *only sure guide to heaven*, the subject becomes overwhelming as to its importance, and forbids all justification of neglecting the Scriptures in the education of our youth.

"You perceive, Messrs. Editors, that I am neither with the opposers of the classics, nor with their extravagant friends. *In medio tustisimus ibis*, will well apply here. I would say of classical studies, *these things ought to be done;* of sacred study, *this, above all, is not to be left undone*. I am not obliged to depress Greek and Roman genius and talent, because I believe, as I do, that the sacred writers have far exceeded it. I am not obliged, when I admire the majesty and glory of the sun, to speak reproachfully of the stars of light which adorn the sky. Why should I? The *stars*, I readily acknowledge, are not *suns;* but are they not *stars?* The Greek and Roman classics are not, indeed, *the sun of righteousness*, with healing in his beams; but they are constellations, shedding some radiance over the deepest gloom of Heathen night.

"Let us regard and treat them as such. This is all I ask from their friends or foes. God's truth is not to bow to them; nor are they to be kept from acting their humble part, in opening our mind to see what that truth is. As *moral helps*, we do not need their aid. We want no tapers, while the god of day is walking in majesty abroad. But as *philological, linguistic aids*, to teach us the use and idioms of language, they are absolutely invaluable. The more the Bible is studied, the more perfectly will this be known and felt. And when this is the case, the certain result will be, an increased (not a diminished) use of the classics. Then, too, the Bible—the word of everlasting truth—will successfully advance its claims to be read, and understood, and admired, and obeyed, by all the dear youth of this Christian land.

"God, in mercy to his Churches, defend them from an ignorant, half-instructed race of ministers! God, in mercy to the souls of perishing sinners, grant that his Word, and all the helps to understand it, may be more studied, and more valued! Then shall I believe the harbinger to a better day is come—that the morning star of a new and glorious reformation has risen."

ON THE LORD'S DAY.

Extracts from Bishop White's Letters on the Religious Observance of one day in seven.

"No sooner had the apostles begun to act, under the commission received by them during the festival of Pentecost, than the first day of the week, for the reason given, became the day of assembling for Christian worship. It is called, in several places in the Acts, 'the first day of the week;' which countenances, on this point, the phraseology of a respectable society among us. In one place of the sacred volume, it is called 'the Lord's day,' and this is the term under which it is generally known, in the age immediately after the apostolic, and downwards; although the Christians of those days did not hesitate to apply the words 'the Lord's day' and 'Sunday' indifferently; the idea of dedication being easily transferred from the material sun to the sun of righteousness lately risen on the world." * * * *

"It is an unequivical fact, that, throughout Christendom, the only bodies of professing Christians who apply the term 'The Sabbath' to the first day of the week, are the Church of Scotland, the Dissenters in England, and their descendants in America. In that application it is unknown, not only by all the Roman Catholic and by all the Greek Churches, who in this have uninterrupted tradition on their side, but by the Church of England, by all the Lutheran Churches, and by all those which are Calvinistic, on the continent of Europe. The deviation in Great Britian was begun by a certain Dr. Bound, in the reign of Charles the First." * * * *

"The extravagance of Dr. Bound, as to the obligation of the Jewish Sabbath, was much promoted by the public indignation against the Book of Sports issued by the king; the licenses of which, by the by, were far short of those of your author: and I should not wonder, if the austere theory should be now aided by the theory which sinks the day into an opportunity of festivity and amusement." * * * *

"In the primitive Church it was reckoned a reproach on a professing Christian, that he was said to sabbatize: and although on the Lord's day, the successor to the sabbath, it was considered as a day not of dejection, but of joy and gladness; yet, of its being spent in festivity and amusement, we have not a word: but the joy and gladness meant, were of a religious cast and character. When we come down to the fourth century, and to the then taking of Christianity under the protection of the State; and when, in the imperial edicts to this effect, there must be no small evidence of the practice which had descended through the three preceding centuries; there was so far from being allowance for what has been contended for in the Quarterly Review, that there were prohibitions of public games and of exhibitions of the theatres. Of this there is evidence in the Theodocian and Justinian Codes." * * * *

"When Cain and Abel, as it were, at the gates of Paradise, brought their respective offerings, it was 'at the end of days;' this being the strict translation of the words rendered 'in process of time;' which has strong appearance of the termination of a week; there not being, as yet, any other notice of a division into periods. However slight the subsequent references to the sabbath—for there are such—yet, that it was known and acknowledged before the giving of the law, is evident from what Moses said to the Israelites, to account for the two days' supply of manna—'See, that because God has given you the sabbath, therefore he giveth you on that day the bread of two days.' It is probable that the institution had become much neglected, during the sojourning in the wilderness. Nevertheless, the legislator refers to it as of existing obligation: and this was a considerable time before the giving of the decalogue." * * * * *

"The attention of Noah to the precise length of seven days, in three instances, for the ascertaining of the state of the deluge, seems not a little indicative of a periodical return, during the antedeluvian centuries. In the Pentateuch, before the delivery of the law, there are several notices of weeks, as the subdivisions of time; with the appointment of which, that of the sabbath must have been coeval. Even among the most ancient nations of the Heathen, there are found traces of the same division of time; and among them one passage from Homer, and another from Hesiod, are commonly quoted." * * * * *

"As to the change of the day; perhaps it was thought no unreasonable accommodation of the original command, from the consideration, that the latter could never have been kept by the continually increasing family of men, with the precision of the observance among the Jews; whose territory was of small extent, and the smallest from east to west. This permitted regard to the same hours, by all the population of the land; whereas, it was impossible over a great extent of country, because of the course of the sun from east to west.

"You will doubtless have perceived, sir, that if the observance of the sacred day has been rested on its true foundation, there is in it nothing favorable to the austerity and the gloom so much deprecated by your author. This, however, when hampering the consciences of any, I would never treat with levity, much less with severity; unless, as sometimes happens, there be 'the straining at a gnat, and the swallowing of a camel.' Doubtless, in the minds of many, with some in sincerity, and with others marked by ostentation, there are notions for which no authority can be shown in the Scriptures. It is well known, that in some trades, there are operatives whose limbs are cramped by their sedentary labors. A man thus circumstanced has censure thrown on him, on acknowledging that, for the recreation of his bodily organs, between the hours of public worship, he has taken a solitary walk. I have known instances of this, and of other cases, in which scrupulous persons have hesitated to give the civility of the hat, in their way to a house of public worship; much more, to notice the weather, or any subject not strictly religious. It cannot be conceived, that these extremes are within the purview of the theory here advocated. Even on the ground of the Jewish prohibitions, they cannot withstand the declaration of the Saviour, that 'the sabbath was made for man, and not man for the sabbath.' But if the overstrained pretensions of some of that people are to be regarded, there would be no force in what was said by the same Saviour—'Doth not each of you loose his ox or his ass from the stall, and lead him away to watering?' A superstitious Jew might have retorted, that it had been in the power of the owner of the ox or ass, to lay in a sufficiency of water on the day preceding the sabbath. This is a case wide of the plea of strict necessity, under which it is often ranged." * * *

"In the prophecy of Ezekiel, the Almighty is introduced saying [xx. 12.] 'Moreover, I gave them my sabbaths, to be a sign between me and them, that they might know, that I am the Lord that sanctifieth them.' Of what was the sabbath a sign? Was it simply as a day of rest? There seems no congruity between the sign and the thing signified. But, if it be understood as calling the attention of the people to the worship, instituted at the finishing of the creation, there is great significancy in the terms. It was an outward and visible sign of an inward and spiritual sense: and, therefore, with great pertinency it is added, 'that they might know, that I am the Lord that sanctifieth them.' In the same prophecy it is said, [xlvi. 3.] 'the people of the land shall worship before the Lord, at this gate, in the sabbaths and in the new moons.' Here is a prescribed command for devotional offerings on the sabbath day; and a decisive testimony to its being a day, not of festivity, but of devotion." * * * *

"The very respectable historian of the Jews, Flavius Josephus, whose works have always been considered as decisive, in whatever regards that people, states as said by an enemy, 'they have a custom of resting every sabbath day, without either bearing arms or tilling the ground, or attending to any common business whatsoever; but they employ it wholly in their temples and upon their devotions, from morning to the evening.' What says the great historian to this? Does he deny it? Not at all; but he asks, 'what can be more heroical, than to postpone life and country, to what we owe to God's holy law and religion?' Here is ground of the presumption, that strongly as the seventh day's rest was grafted on the character of the people, it was not without the accompaniment of the religious uses, to which the rest should be dedicated.

"The same fact is established by the Jewish Mishna; an exhibition of the worship of the synagogue, published long after the apostolic age; but universally allowed to be a faithful tradition of what had been practised in the preceding ages. Besides the reading of the law and the prophets, with devotional exercises from the psalms, all in Hebrew, there were added, for the benefit of those to whom the Hebrew was not vernacular, eighteen prayers, full of rational devotion, and still extant. This must have been the service attended on by our blessed Saviour, and by his apostles after his death; and by the countenance thus given to it, is an argument for a prescribed form of prayer." * * *

"Christianity was established as obligatory, by one of the first laws under William Penn; and was affirmed to be the religion of the State, *by our Supreme Court, so lately as in* 1824. It is only on this principle, that we can justify our legislatures in their closing of the public offices, and in their suspending of judicial processes on the Lord's day; possibly, as much to the inconvenience of individuals, as would be the closing of the *post-offices* on the same day. Not only so, in the teeth, as it were, of what your author supposes to have been the purpose for which the day was appropriated, we have a legislative provision against 'hunting, shooting, sport, or diversion, whatsoever.' If any judge, or inferior magistrate, after having embraced the doctrine of your periodical, should be obliged to sit on a cause brought before him of a breach of this law, what a conflict must there be in his breast, between the sense of his official oath to administer the laws of his country, and his sympathy with a fellow-citizen, in the hard case of being punished for the spending of the day in the very species of engagement for which it was set apart! Your author scouts the idea of toleration, as presupposing an establishment; but I hold up the truth that Christianity is the law of our land; and that, if so, the abuse of the one day in seven can shield itself only by the plea of toleration, and is liable to the restraints of law." * * * *

"But, the tract in your Review is chargeable with a more direct tendency to licentiousness. If we go no farther than to the population of this city; it is certain, that no small proportion of its inhabitants, without being indebted for it to the pen of any ingenious writer, have reconciled their minds to the absorption of the gains of a preceding week, in the festivities of the tavern and of the grog-shop. While the wealthier of their fellow-citizens shall be properly spending the Lord's day, in festivities of a genteeler style and taste, there ought not to be censure or contempt cast on the coarser indulgences of the classes so incompetent to the same expense. From my limited intercourses, in part, with the class of daily laborers, and especiallly of those of them who unite themselves to their species of festivity on the Sunday, I have formed the opinion, that on the Monday, they are less qualified than on any other day of the week for an early renewal of their labors.

"If we go on beyond this limited sphere, and examine the condition of districts (for there are many such) destitute of the religious observance of the day, for so many years, that a generation have grown up under a cessation of its exercises, it will be found that there are so many states of society, progressing in ignorance and vulgarity; of which the only remedy, will be in the efforts of our various denominations, to carry religious instruction to every corner of the land. If it have sometimes the alloy of error, there is so much of the native gold, as to make it preferable both to ignorance and to infidelity, and to the vices of which both of them are fruitful.

"You will have perceived, that in the above, there is no tracing of the subject, in its bearing on that of the Sunday Mails. Whether the federal legislature be competent to what is requested of them; and whether the measure would be wise; are questions on which I have not entered. My opinions on these points, and on some others in your Review, are currently expressed by me on suitable occasions; but at present, I think it expedient to limit myself to the single point of contradicting a specious argument for the desecration of the Christian Sabbath."

THE CHURCHMAN,

Edited by the Rev. J. W. Curtis, A. M., and under the general direction and supervision of the

Right Rev. Bishop Onderdonk,

Is published weekly, on Saturday, for the proprietors, at No. 46 Lumber street, New-York, the Buildings of the New-York Protestant Episcopal Press.

The object of this paper, as a religious periodical, is, of course, to disseminate religious intelligence, to elucidate Christian doctrine, and to explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these general objects, it will be particularly devoted to the interests, in every department, of the Protestant Episcopal Church; and to this end will maintain and set forth, and when necessary, defend those principles and that policy, which had the well-known warm and decided sanction and approbation of the late venerated and beloved Bishop Hobart; and in the application of which, he so faithfully and successfully labored in behalf of that cause to which "The Churchman" will be devoted, "Evangelical truth, and apostolic order."

COMMUNICATIONS, *intended for insertion*, to be addressed to the Editor, No. 46 Lumber-street; and communications handed in may be left either at the Press, or at No. 76 Varick-street.

All other communications to be addressed to the Rev. J. V Van Ingen, Agent of the Press.

Terms *Three Dollars* per annum, payable in advance. No subscription received for less than a year. 10 per cent discount on moneys paid over by agents.

LIST OF PERSONS

From whom the publications of the New-York Protestant Episcopal Press may be obtained as above, and by whom subscriptions for the Churchman will be received—Those marked with an asterisk [*] are agents for the Churchman only.

Maine—*Portland*, Samuel Colman.

New-Hampshire—*Portsmouth*, J. F. Shores.

Massachusetts—*Boston*, Stimpson & Clapp, 72 Washington-Street.

Connecticut—*Hartford*, H. & F. J. Huntington. *New-Haven*, Sidney Babcock. *Norwich*, S. L. Hyde, 2 doors west of Christ Church.

Rhode island—*Providence*, Thomas B. Lippitt, 12 Westminster Street.

New-York—*Newburgh*, Edmund Sanxay.—*Poughkeepsie*, Wm. H. Parsons.—*Hudson*, Cyrus Curtis.—*Granville*, Mr. Graves.—*Albany*, O. Steele, 433 or 437 South Market-Street. *J. Chrystie, Lydius-Street.—*Troy*, Clark & Hosford. *E. Platt.—*Utica*, H. & E. Phinney.—*Syracuse*, Rev. Palmer Dyer. L. H. Redfield. -*Auburn*, Harvey Hinman.—*Canandaigua*, Morse & Harvey. *Oswego*, Erie Poor.—*Rochester*, C. C. Lathrop.—*Batavia*, Sherman Parker & Co.—*Buffalo*, O. G. Steele & Co.—*Ogdensburgh*, Lucian J. Bisbee.—*Plattsburgh*, J. Bailey.—*Ramapo*, *Silas Sprague.—*Waterford*, H. Vibbard. *Schenectady*, C. G. Palmer.

New-Jersey—*Newtown*, *Rev. Clarkson Dunn.—*Perth-Amboy*, *Rev. James Chapman.

Pennsylvania—*Philadelphia*, William Stavely, 99 South Second-Street.—*Pittsburgh*, Hogan & Co.

Maryland—*Baltimore*, George Carr Grundy, 22 St. Paul's Lane.—*Annapolis*, John Thompson.—Washington City D. C., Mr. — Turner, of firm of Coale & Co. Penn. Av.

Virginia—*Norfolk*, George Rowland.—*Richmond*, R J. Smith.

North Carolina—*Wilmington*, Agent of the Missionary, Bible and Prayer Book, and Tract Society,—Rev. J. D Cairns. *Newbern*, Salmon Hall.—*Raleigh*, Turner & Hughes.

South Carolina—*Charleston*, S. Babcock & Co.

Ohio—*Columbus*, I. N. Whiting.—*Cincinnati*, Rev. Samuel Johnston.

Louisiana—*New-Orleans*, G. W. Clark.

Kentucky—*Lexington*, Thomas Smith.

Tennessee—*Nashville*, Rev. George Weller.

William Van Norden, *Printer*.